

**FOREIGNISATION AND DOMESTICATION IDEOLOGIES IN THE
BAHASA INDONESIA TRANSLATION OF THE CULTURE-
SPECIFIC ITEMS IN HOSSEINI'S *THE KITE RUNNER***

A THESIS

**Presented in Partial Fulfillment of the Requirements for Attainment of a
Sarjana Sastra degree in English Language and Literature**



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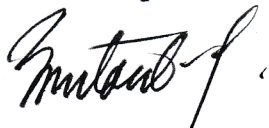
A THESIS



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menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim. Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 31 Maret 2015

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Deni Rikwanto

MOTTOS

***“For indeed, with hardship will be ease. Indeed, with hardship will be ease.
So when you have finished your duties, then stand up for worship. And to
your Lord direct your longing” (Q.S. Al Insyiroh: 5 -8)***

“Today should be better than yesterday”

DEDICATIONS

*"I dedicate this thesis to
MY BELOVED FAMILY and those who have coloured my
life with Love and Pain"*

*My Parents
Mr. Pandi Winata
Mrs. C. Sumerih*

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Finally, I realize that this thesis is far from being perfect. However, I have tried my best to complete this research and I would gratefully accept any comments or suggestions for the betterment of this thesis.

Yogyakarta, 31 March 2015

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TABLE OF CONTENTS

	Page
TITLE PAGE.....	i
APPROVAL SHEET.....	ii
RATIFICATION.....	iii
<i>PERNYATAAN</i>.....	iv
MOTTOS.....	v
DEDICATIONS.....	vi
ACKNOWLEDGEMENTS.....	vii
TABLE OF CONTENTS.....	viii
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
LIST OF ABBREVIATIONS.....	xiii
ABSTRACT.....	xv
 CHAPTER I INTRODUCTION.....	 1
A. Research Background.....	1
B. Research Focus.....	4
C. Research Objectives.....	6
D. Research Significance.....	6
 CHAPTER II LITERATURE REVIEW AND	
CONCEPTUAL FRAMEWORK.....	7
A. Literature Review.....	7
1. Translation.....	7
a. Definitions of Translation.....	7
b. Types of Translation.....	9
c. Translation Process.....	9
d. Translation Technique.....	10

2. Culture.....	11
a. The Concept of Culture.....	11
b. Definitions of Culture-Specific Items (CSIs).....	13
c. Classification of Culture-Specific Items.....	15
3. Ideologies in Translation.....	18
a. The Notions of Ideology.....	18
b. Foreignisation and Domestication Ideologies.....	20
c. Foreignisation and Domestication Techniques.....	21
4. Translation Quality Assessment.....	31
a. Accuracy.....	31
b. Acceptability.....	32
c. Readability.....	32
5. The Novel of <i>The Kite Runner</i>	33
B. Conceptual Framework.....	35
C. Analytical Construct.....	40
CHAPTER III RESEARCH METHOD.....	42
A. Research Type.....	42
B. Data and Data Sources.....	42
C. Research Instruments.....	44
D. Data Collection Methods.....	48
E. Data Analysis.....	50
F. Data Trustworthiness.....	51
CHAPTER IV FINDINGS AND DISCUSSION.....	53
A. Findings.....	53
B. Discussion.....	64

CHAPTER V CONCLUSIONS AND SUGGESTIONS.....	122
A. Conclusions.....	122
B. Suggestions.....	124
REFERENCES.....	127
APPENDICES.....	131
A. Appendix 1: Data Sheet.....	132
B. Appendix 2: Tabulation of the Accuracy, Acceptability, and Readability of the CSIs Translation.....	155

LIST OF TABLES

Table 1	: Taxonomies of Davies' Techniques Related to Foreignisation and Domestication.....	23
Table 2	: Data Sheet.....	44
Table 3	: Data Questionnaire 1.....	45
Table 4	: The Accuracy Rating Instrument.....	46
Table 5	: The Acceptability Rating Instrument.....	46
Table 6	: Data Questionnaire 2.....	47
Table 7	: The Readability Rating Instrument.....	48
Table 8	: The Frequency and Percentage of the Types of Culture-Specific Items.....	54
Table 9	: The Frequency and Percentage of the Translation Techniques.....	55
Table 10	: The Frequency and Percentage of the Translation Ideologies.....	57
Table 11	: The Frequency and Percentage of the Accuracy, Acceptability, and Readability of the CSIs Translation.....	59
Table 12	: The Relation of the Accuracy, Acceptability, and Readability of the CSIs Translation.....	60
Table 13	: Distribution of the Quality, the Translation Techniques, and the Ideologies of the CSIs Translation.....	62

LIST OF FIGURES

Figure 1	: Translation Process.....	10
Figure 2	: Jaleniauskiene and Čičelytė's Continuum between Foreignisation and Domestication.....	22
Figure 3	: Analytical Construct.....	40

LIST OF ABBREVIATIONS

A	: accurate
A1	: acceptable
AI	: addition inside the text
AO	: addition outside the text
CR	: creation
CSI	: culture-specific item
EC	: ecology
GH	: gestures and habits
GL	: globalisation
I	: Inaccurate
LA	: less accurate
LA1	: less acceptable
LO	: localisation
LR	: less readable
MC	: material culture
OC	: organization, customs, activities, procedures, and concepts
OM	: omission
PA	: preservation and addition
PC	: preservation of content
PF	: preservation of form
R	: readable

SC : social culture

ST : source text

TT : target text

TR : transformation

UA : unacceptable

UR : unreadable

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ABSTRACT

This research focuses on the foreignisation and domestication ideologies in the Bahasa Indonesia translation of the CSIs in Hosseini's *The Kite Runner*. The objectives of this study are to describe the types of CSIs, the techniques to translate the CSIs, the ideological tendency of the translator, and the accuracy, acceptability, and readability of the CSIs translation.

This research was descriptive qualitative. The data were obtained by using content analysis and questionnaires. The data were in forms of words and phrases. The data were collected manually from the novels entitled *The Kite Runner* and its Bahasa Indonesia translation entitled *The Kite Runner*. The questionnaires were distributed to the informants and respondents in the form of close and open-ended questionnaires. There were four instruments of this research, namely the researcher, the data sheets, questionnaires, and the accuracy, acceptability, and readability parameters. The data were categorized based on some theories. The first is CSI theory proposed by Baker (1992), the second one is types of CSI proposed by Newmark (1988) and the last one is the translation strategies proposed by Davies (2003). To achieve trustworthiness, triangulation method was applied.

The results of this research show four important findings. Firstly, there are five types of CSIs found in the data: 1) Ecology, 2) Material Culture, 3) Social Culture, d) Organization, Customs, and Concepts, and e) Gesture and Habits. Secondly, there are five techniques to translate 77 data findings, namely, preservation, addition, globalisation, localisation, and mixed technique. Thirdly, the foreignisation ideology is the ideological tendency of the translator in translating the CSIs. Fourthly, the qualities of the CSIs translation, in terms of the accuracy of the CSIs translation as many as 76 data (98.7%) are accurate, 1 datum (1.3%) is less accurate, and there are no found inaccurate data. In terms of acceptability, 15 data (19.5%) are acceptable, 12 data (15.6%) are less acceptable, and 50 data (64.9%) are unacceptable. In terms of readability, 15 data (19.5%) are readable, 40 data (51.9%) are less readable, and 22 data (28.6%) are unreadable.

Keywords: translation, ideology, foreignisation, domestication, culture-specific items, accuracy, acceptability, and readability

CHAPTER I

INTRODUCTION

A. Research Background

Translation is an activity that requires making a great number of decisions and consequently carries many risks of making mistakes. Translation can also be defined as the process of making decision in the interlingual communication that involves two different languages, the source language (SL) and the target language (TL). In this case, all decisions made by the translator in the process of translation depend on the ideology of the translator. In translation field, ideology refers to a system of belief, perspective, culture, and norm owned by the translator which influences his or her behavior in doing translation. Ideology used by the translator generally is called as the two opposite poles namely foreignisation and domestication proposed by Venuti in his influential work, entitled *The Translators Invisibility: A History of Translation* (1995). The former is known as the SL-oriented translation where the translation stays within the source language culture. The cultural aspects of the TL are preserved in the TL. The latter is known as the TL-oriented translation where the translation stays within target language culture. The cultural aspects of the TL are regarded very important to be maintained in the translation.

In fact both foreignisation and domestication are not always to be the good choice for the translator since they have their advantages and disadvantages. The former results in a non-fluent, unnatural, and clumsy translation due to the linguistic features and cultural aspects of the source text are retained in the target text. However, the existence of the foreign culture may be regarded as the extra knowledge for the target readers. The latter produces a fluent, natural, and transparent translation by minimizing the foreignness of the source text. However, the originality of the cultural and stylistic messages of the source text are often changed or omitted due to the adjustment of the target culture and language in order to get the naturalness and smoothness of the target text.

Whatever the ideology used in translation is either foreignisation or domestication determines what techniques used by the translator as the realization of the translation strategy in the translation process. Besides that, the choice made by the translator towards the translation ideologies may result the important impacts to the outcome of the translation. Therefore, it is very important for a translator to be carefully decided what ideology preferred in the translation since there are some important factors should be considered by the translator. This research attempts to analyze the choice of the translator towards the translation ideologies in translating the culture-specific items found in the English novel Hosseini's *The Kite Runner* into its Indonesian version Berliani's *The Kite Runner*.

In literary works, the culture-specific items are noticeable and easy to find by the readers. Since the meaning of the culture-specific items is related to the culture-specific context, these items are difficult to understand by the readers. In fiction, the culture-specific items from different cultures may confront, and then a certain misunderstanding of the meaning can occur due to the difference in cultures. This phenomenon emerges a clash between cultures because a reader with his or her own cultural identity reads the book from a different perspective. Moreover, fictions are available for multicultural societies due to the numerous translations into other languages.

For example, a culture-specific item which is originated from Afghanistan language *kursi* is translated by the Indonesian translator into *kursi* in the target text. In this case, the original meaning of culture-specific item is not accurately conveyed in the translation. For the Indonesian people the term *kursi* is generally understood as a seat for one person, which has a back, usually four legs while the original meaning of *kursi* is an electric heater under a low table covered with a thick, quilted blanket. The culture-specific item of the SL and its translation in the TL has different meaning. The target readers cannot catch the original meaning of the culture-specific items due to the differences in cultural identity. Therefore, it is important for the translators have to consider not only the two languages but also the two cultures, since there are some concepts in the SL, which do not have lexical equivalents in the TL. Finding the best equivalents for the culture-specific items in the translation becomes one of the main concerns for the translators.

B. Research Focus

The Kite Runner is the first English novel that is written by an Afghan American author Khaled Hosseini. It was translated into *Bahasa Indonesia* for the first time in 2008 by Berliani M. Nugrahani. It contains various culture-specific items which are derived from Afghanistan, English and other languages. The Indonesian version of *The Kite Runner* is often problematic since it employs various culture-specific items which are not familiar for Indonesian readers. A number of culture-specific items are interesting to be analyzed because they are unfamiliar for the Indonesian readers. Since the meaning of culture-specific items is related to the culture specific-context, these items are difficult to be understood by the readers. Moreover, the target readers are not always familiar with the source language cultures. Consequently, certain misunderstandings can be occurred because not all readers have the ideas about the meaning of these items.

Clearly, this situation can raise some serious questions about how the quality of the culture-specific items translation in terms of their accuracy, acceptability, and readability since there are large number of culture-specific items which are too foreign for the target readers. However, to limit the area of this research, this study is concerned on the translation ideologies and their application through different techniques in translating the culture-specific items and the quality of the culture-specific items translation. Due to the rationale above, the problems under concern are formulated as follows.

1. What types of culture specific items are found in Hosseini's *The Kite Runner*?
2. What techniques are used by the translator in translating the culture-specific items found in Hosseini's *The Kite Runner* into its Indonesian translation?
3. What is the ideological tendency of the translator in translating the culture-specific items found in Hosseini's *The Kite Runner* into its Indonesian translation?
4. How are the accuracy, acceptability and readability of the translation of culture-specific items found in Indonesian translation of *The Kite Runner*?

C. Research Objectives

Specifically, the undertaking of this research aims to:

1. describe the types of culture-specific items found in Hosseini's *The Kite Runner*,
2. describe the techniques used by the translator in translating the culture-specific items found in Hosseini's *The Kite Runner* into its Indonesian translation,
3. describe the ideological tendency of the translator in translating the culture-specific items found in Hosseini's *The Kite Runner* into its Indonesian translation, and
4. describe the accuracy, acceptability, and readability of the translation of culture-specific items found in Indonesian translation of *The Kite Runner*.

D. Research Significance

This research offers some benefits, both theoretically and practically. It is expected that the result can be advantageous in the following ways.

1. Theoretically

The result of this study aims to give understanding and information in culture-specific items translation from English to Bahasa Indonesia. Furthermore, the findings of this research could enrich study in translation field. In addition, it also becomes a bibliographical resource to the next relevant type of research.

2. Practically

The result of this study is expected to be a useful informative input for translation students to improve their translation knowledge. In addition, it is aimed at inspiring other researchers to develop or to conduct other research in the same scope with different subjects. Finally, the results of this study are expected to give comprehensive feedback to the English Language and Literature lecturers and students of State University of Yogyakarta (UNY) for those who have major in translation field.

CHAPTER II

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

This chapter covers literature review used to conduct this research. This chapter is divided into two parts. The first part is theoretical review. It consists of the literature review concerning translation, culture, translation ideologies, translation quality assessment, and review of Hosseini's *The Kite Runner*. The second part is the conceptual framework and analytical construct. The conceptual framework shows the concepts which are used to conduct this study. The analytical construct draws how this study is conducted.

A. Literature Review

1. Translation

a. Definitions of Translation

Translation can be understood in many different ways. In other words, there are many definitions about translation proposed by the translation theorists and each definition has a specific underlying theoretical model. For example, Bell (1991: 5-6) states that translation is the expression in another language (or the target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences. According to Catford (1965: 20) translation is the replacement of textual material in one language by equivalent textual material in another language. Meanwhile, Nida and Taber (1969: 12) say that translating consists in reproducing in the

receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. The definitions of translation above emphasize on the significance of 'equivalence' both in meaning and in style. Translation is defined as a meaning or message replacement from the source language into the target language as equivalent as possible.

In contrast to Bell's, Catford's, Nida and Taber's definition, Munday (2001:5) sees that the term translation refers to the general subject field, the product and the process. Translation as a product is the text that has been translated. It centers on translation product produced by translator. Translation as a process focuses on the act of producing the translation. It focuses on the translator's activity to translate rather than the real object. It deals with the role of the translator in transferring the meaning and the message. Additionally, the process of translation between two different languages involves the activity of a translator conveying the message of the source text in the source language into the target text in the different language or the target language. From all the definitions above, it can be concluded that in translation, the process of replacing or transferring the message from the source language into the target language is the main point. The text in the source language has to be replaced as equivalent as possible with the text in the target language.

b. Types of Translation

Roman Jakobson in Schulte and Biguenet (1992:145) distinguishes three types of translation. Firstly, intralingual translation or *rewording* is an interpretation of verbal signs by means of other signs of the same language. It occurs when an expression or text is rephrased in the same language in order to explain or clarify something said or written. Secondly, interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other languages, for example, English into *Bahasa Indonesia*. Thirdly, intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of signs of nonverbal sign system. It refers to the use of signs or signals for the purpose of communication; the most important semiotic system is human language in contrast to other systems such as sign language and traffic signals.

c. Translation Process

Translation activity involves the process of transferring meaning from the SL into the TL. Larson (1984: 3-4) explains that translation process consists of three steps. The first step is studying the lexicon, grammatical structure, communication situation and cultural context of the source language text. The second step is analyzing the source language in order to determine its meaning. The last step is reconstructing the source language's meaning using the lexicon and grammatical structure which are appropriate in the

receptor language and its cultural context. These steps are shown in the diagram below.

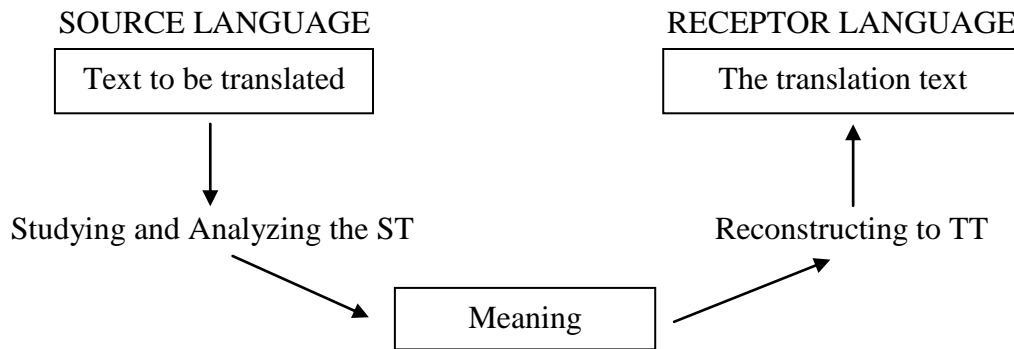


Figure 1: **Translation Process** (Larson, 1984: 4)

In addition, Nida and Taber (1982: 33) state three stages in translation process. The first stage is analysis, in which the surface structure (i.e. the meaning as given in SL) is analyzed in terms of the grammatical relationship and the meaning of words and combination of words. The second stage is transfer, in which the analyzed material is transferred in the mind of translator from SL to receptor one, and the last stage is restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

d. Translation Technique

In translation, method, technique, and strategy have different sense. Therefore, it is important to mention the notions of each term in this research. Molina and Albir (2002: 507- 8) distinguish translation methods, techniques, and strategies due to their essential differences. Translation methods are

defined as the way a particular translation process is carried out in terms of the translator's objectives. They depend on the aim of a translation and respond to the global option that affects the whole text. Also, they affect the translation technique of micro-units of the text. Translation techniques are procedures used to analyze and classify how translation equivalence works and translation strategies are the procedures (conscious or unconscious, verbal or non-verbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind (Molina and Albir, 2002: 507). In others words, strategies and techniques play important role in different area. The former includes in the process of translation and can be analyzed based on the translation process done by the translator, whereas the latter may affect the result of the translation and can be analyzed based on the translation product.

2. Culture

a. The Concept of Culture

The concept of culture is universal, and is used in various disciplines, e.g., anthropology, political science, sociology, literary studies etc. (Sewell 2009: 35-36). However, as the focus of this research is translation of culture-specific items, the concept of culture will be considered from the linguistics point of view. Davies sees culture as “a set of values, attitudes and behaviors shared by a group and passed on by learning” (Davies 2003: 68). Larson defines culture in as “a complex of beliefs, attitudes, values, and rules which a

group of people share” (Larson 1984: 431). Meanwhile, Schmitt states that culture encompass as:

...everything that a person should be know, be able to feel and to do, in order to succeed in behaving and acting in an environment like somebody from this environment (Schmitt quoted in Zare-Behtash and Firoozkoobi 2010:1).

These definitions present culture as a complex notion that has an influence on our daily life and includes history, social structure, religion, traditional customs and everyday usage. This research uses Newmark’s definition of culture, because he does not only define culture, but emphasizes the relation between culture and language (Newmark 2010: 173).

I am referring to culture only in anthropological sense i.e. the way of life and environment peculiar to the native inhabitants of a particular geographical area, restricted by its language boundaries, as manifested through a single language (Newmark 2010: 173).

At it is exemplified in the quote, Newmark views culture form the anthropological point of view. However, Newmark admits that the concept of culture in the 21st century become rather slippery due to contrastive elements that intermingle.

Given that this is increasingly an age of involuntary and voluntary migrations, of asylum- and tax-haven seekers, - what a contrast! – of transnational companies, international organizations and worldwide N.G.Os, or of refugees and tourists, this concept of culture becomes increasingly blurred and slippery and fuzzy (Newmark 2010: 173).

Following the anthropological perspective, Newmark tries to encompass various aspects of culture in the 21st century, when globalization has made a huge step forward, causing interchanges between cultures and the loss of cultural identity. The concept of culture itself which is rather complex has become even more complicated.

Nevertheless, a culture is highly important in people's life and it has an influence on human languages. An example of this influence is different traditions and beliefs of different cultures for which a culture-specific words and expressions are used (Zare-Behtash and Firoozkoobi 2010:1). Such expressions are called culture-specific items and the need to understand them makes the process of translation complicated, but vital task (Zare-Behtash and Firoozkoobi 2010:1). In order to identify and to analyze the culture-specific items, it is important to mention the definition and classification of culture-specific items in this research.

b. Definitions of Culture-Specific Items (CSIs)

In fact, a number of scholars have their own terms to define culture-specific items in Translation Studies. For examples, Baker refers to cultural entities as *culture-specific concepts*, Newmark defines them as *cultural words*, and Nord employs the term *cultureme* (Baker 1992: 21; Newmark 2010: 173; Nord 1997: 34). However, the most widely accepted term is *culture-specific items* (henceforth CSIs) (Davies 2003: 68). Therefore, this term will be used in this research.

The variations and contradictions can be observed not only within the terminology of CSIs but in its definitions as well. Nord defines CSIs as “a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y” (Nord 1997: 34). Aixela notes that CSIs can be recognized only with indication to a certain source text and they emerge because of the conflicts between the ST and the TT, as in the following quotation.

...in translation a CSIs does not exist of itself, but as the result of a conflict arising from any linguistically represented reference in a source text which, when transferred to a target language, poses a translation problem due to the nonexistence or to the different value (whether determined by ideology, usage, frequency, etc.) of the given item in the target language culture (Aixela 1997: 59).

In other words CSIs stand out in the text and can be identified as CSIs only in a particular context. In this thesis Baker’s definition of CSIs will be used. Baker sees CSIs as a source-language word which may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may be related to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as ‘culture specific’ (Baker 1992: 21). However, the term itself covers a wide range of notions that require a more detailed classification for further analysis. Thus, it is important to mention the classification of CSIs in this research.

c. Classification of Culture-Specific Items

The concept of culture as well as CSIs encompasses a variety of aspects of human life. In order to analyze the translation of CSIs it is important to classify them into categories that would help to provide a systematic analysis. One of the most favourite classification of CSIs is Newmark's. Newmark (1988: 95) classifies CSIs or what he refers as cultural words into five categories as follows.

1) Ecology

Newmark (1988: 96-7) describes ecology as cultural terms that are usually free from political and commercial interest. He argues that in every country, these cultural terms possess "strong element of local color" that differentiates them from other countries. He gives example of the word 'plains', this word are called by different names in different countries, such as 'prairies', 'steppess', 'tundras', 'pampas', 'savannahs', 'llanos'. Those different terms depend on each country's "function of the importance and geographical or political proximity" Flora, Fauna, Winds, and Hills. Features that belong in ecology's classification are basically terms or concepts that are closely related to nature such as winds, flora, fauna, hills, seasons and etc. In other words, they are the products of nature or things that are naturally exist in this world without human's intervention.

2) Material Culture

Material culture's classification proposed by Newmark (1988: 97-8) basically covers the things that are men made and usually can be used in our everyday life or things or items that made our life easier, including, food, clothes, house, towns, transport and etc. In every country, one usually stumbles upon things or items that are specific to its culture or can only be found in that particular culture and thus people originated from different cultures might find it alien. It is similar to the concept of "local colour" introduced in previous category. As examples, there are concepts that may be found awkward if they were applied in other cultures, such as American who refers their cars as a female pet and keeps the French food's name attach simply because it sounds prestige and classy.

3) Social Culture

Newmark's social culture focuses on two specific things; work and leisure activities. He then adds that "in considering social culture one has to distinguish between denotative and connotative problems of translation". In cases like the term "the working class" Newmark points out that the term "working class" in Western Europe still has some political resonance amongst the left, and even more so in Eastern Europe. To put it into a sentence, the terms working class could indicate its denotative meaning as "the social group consisting of people who are employed for wages, especially in manual or industrial work" (www.oxforddictionaries.com) or its connotative meaning

that still refers to the lowest group of workers and still denotes a negative sense. National games of sports including both team and non-team games such as “cricket” and “hockey” belong to the classification of leisure activities (Newmark 1988: 98-9).

4) Organization, Customs, Activities, Procedures, and Concepts

Social organization in Newmark’s classification includes various formal standards that indicate certain hierarchy applied in cultures such as terms or references that refer to customs/activities/organization related to political, administrative, religious, and etc. He also points out Historical terms, International terms, Religious terms and Artistic terms as parts of social culture classification. He then adds those not only cultural and institutional terms, but also titles, addresses and words that need to be treated with more attention. Newmark points out that the institutional terms reflects the political and social life of a country. He gives some example of the specific parliament names in particular countries such as *Sejm* (Poland), *Riksdag* (Sweden) and *Eduskunta* (Finland). Newmark argues that those terms are not “readily translatable” because they are not “transparent” and “international” and they serve different function depends on each country’s setting (Newmark, 1988: 99-100).

5) Gestures and Habits

In gesture and habits, the translator needs to pay attention more to its description and function. Gestures such as “do a slow hand-clap to express warm appreciation”, “spit as a blessing”, “nod to dissent or shake their head to assent”, “kiss their fingertips to greet or to praise” may be perceived differently if they were translated literally in the TT; the intended meaning may be distorted. These gestures and habits can be seen as symbolic actions of a culture or country which occur in some cultures or countries and not in others. It is important for the translator to translate them properly because gesture and habits in one culture or country may refer to something entirely different in other cultures or countries.

3. Ideologies in Translation

a. The Notions of Ideology

In a broad sense, ideology can be defined as *gagasan* (ideas), *sudut pandang* (perspectives), *mitos* (myths) and *prinsip* (principles) which are trusted by a community group (Silalahi 2009: 72). Meanwhile, *Cambridge Advanced Learner's Dictionary* is defined ideology as a theory, or the set of beliefs or principles, especially one on which a political system, party, organization is based socialist/capitalist ideology. According to Hatim and Mason (1997:144) ideology encompasses the tacit assumptions, beliefs, value systems which are shared collectively by social groups.

However, the definitions presented above are still general and without relation to the specific context. In this research the concept of ideology will be considered from the following Newmark's quotation. Newmark in Hatim dan Mason (1997: 145) states:

“the choice between communicative and semantic is partly determined by orientation towards the social or the individual, that is, towards mass readership or towards the individual voice of the text producer. The choices implicitly presented as ideological.”

Newmark perceives that the ideology in translation as a choice made by the translator in bringing the TT either towards mass readership (the receptors' culture) or towards the individual voice of the text producer (the author). These tendencies are generally accepted as two opposite poles, namely foreignisation and domestication.

Similar to Newmark, Bassenet and Lefevere in Hoed (2006) state that the translation activity always embraces certain tendencies within. They can be either a source language-oriented or a target language-oriented. The tendencies, then called as heading ideology as proposed by Venuti in Humanika (2006: 4), are called foreignisation and domestication. It is supported by Lefevere in Venuti (1995: 20) who states that “translation can never be completely adequate to the foreign text. Shcheimacher allowed the translator to choose between a domesticating . . . and a foreignizing . . .”

Meanwhile, according to Humanika (2006: 4) the ideologies influence in two levels, namely micro and macro level. In the micro level, the ideology chosen by the translator may influence the choice of text, whereas in the macro level, the ideology chosen may influence the strategy, method, as well as technique in translation. It is supported by Munday (2001: 46) stating that Venuti proposes domestication and foreignisation as the two terms that concern both the choice of text to translate and the translation method.

b. Foreignisation and Domestication Ideology

1) Foreignisation

This ideology is known as the SL-oriented translation where the translation stays within the source culture. To move the readers toward the author is considered as the rough concept of foreignisation. It means the target readers are being forced to leave their comfort zone and venture to the foreign or alien cultures. This method is intended to evoke the sense of the ST's foreignness and making the readers aware that they are reading a translation.

Venuti in Katan, (1999: 156), regards foreignisation as a mean to take “the reader over to the foreign culture, making him or her see the (culture and linguistic) differences ... A foreignizing strategy seeks to evoke a sense of the foreign”. Foreignisation can be done by retaining or importing some essential characteristics/elements/concepts of source culture in the TT. Hopefully, through such a method, the TT can evoke not only the spirit of the ST but also can enrich the reader's knowledge about various cultures around the world.

2) **Domestication**

This ideology is known as the TL-oriented translation where the translation stays within target language culture. Domestication is obviously the opposite of foreignisation. To move the author towards the target reader means that the ST is ‘forced’ fit into the TT’s culture. It is meant to meet the target culture’s expectation. This method is resulted in translating a text with the transparent, fluent and invisible style in purpose to minimize the foreignness in the TT (Yang, 2010: 78). It can be done by exploiting and turning some significant foreign and unfamiliar concepts of the ST into some “familiar ones so as to make the translated text intelligible and easy for target reader” Ni in Silalahi, (2011: 74).

c. Foreignisation and Domestication Techniques

In fact, the notion of foreignisation and domestication are very broad terms that cover many translation techniques which are much narrower in their meaning and which can be placed into the foreignisation - domestication continuum. Davies (2003: 72-89) suggests the following strategy for handling with culture-specific items: preservation, addition, omission, globalisation, localisation, transformation, and creation. However, according the operational definition above, this research employs the term translation technique to call translation strategies proposed by Davies since the analysis in this research is a translation as product.

The attempt to rank Davies' techniques along the continuum Venuti's ideologies of foreignisation and domestication has been made by Jaleniauskienė and Čičelytė (2009: 33).

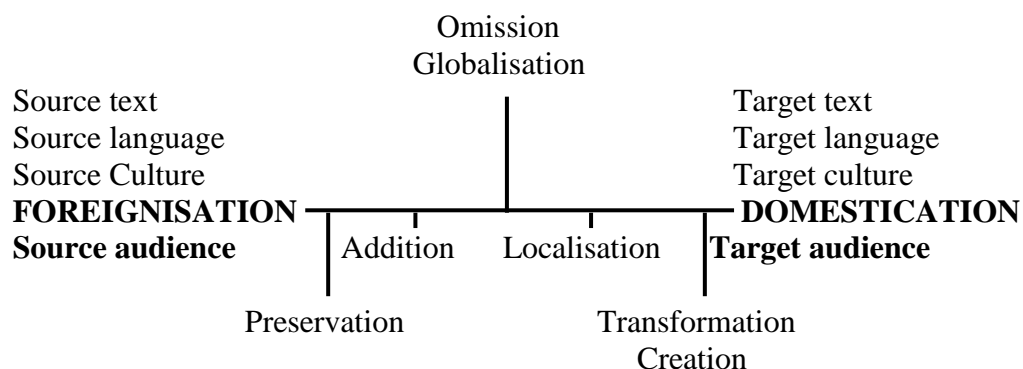


Figure 2: **A Continuum between Foreignisation and Domestication**

(Jaleniauskienė and Čičelytė, 2009: 33)

Figure 2 presents the way Davies techniques for dealing with CSIs as distributed along the continuum of the ideologies of foreignisation and domestication. The techniques of preservation and addition fall under foreignisation ideology, whereas the techniques of localisation, transformation, and creation fall under domestication ideology. Meanwhile, the techniques of omission and globalisation fall in between foreignisation and domestication, as the CSI is either omitted or globalized in the target text. However, in such cases the target text reader does not feel any strangeness of foreign text, thus, the techniques of omission and globalisation will be considered closer to the domestication ideology.

The classification of Davies' techniques in the light of foreignisation and domestication can be seen in Table 1.

Table 1. Taxonomies of Davies' Techniques Related to Foreignisation and Domestication

Foreignisation	Domestication
Preservation	Omission
Addition	Globalisation
	Localisation
	Transformation
	Creation

The techniques are placed in the continuum according to the extent to which they change the SL item. For instance, the technique of preservation does not make any changes in the SL word or phrase, while the technique of creation replaces certain information to the preserved SL item, etc. Thus, it is used as the basis of the data analysis in this research. The elaborations and example of those techniques are presented below.

1) Preservation

This is usually employed by the translator when an entity does not have any close equivalent in the TL and target culture. Davies (2003: 73) adds that preservation technique is “at the heart of the process of lexical borrowing”. Davies distinguishes two types of preservation as follows.

a) Preservation of form

Preservation of form occurs when a translator may simply decide to maintain the source language terms in translation. The example of this technique is provided as follows.

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some **_naan_**.

TT : *Aku ingat suatu hari ketika aku berumur delapan tahun, Ali mengajakku ke pasar untuk membeli **naan**.*

b) Preservation of content

Preservation of content occurs when the source language terms are not preserved, but a cultural reference receives a literal translation, with no further explanation. The example of this technique is provided as follows.

ST : **Valentine's Day** is celebrated on February 14th.

TT : ***Hari Valentin** dirayakan pada tanggal 14 Februari.*

However, both preservation of form and preservation of the content may not always be the best choice in translation of culture-specific items. Davies warns that in some cases the preservation of the content may be confusing for the TL readers (Davies, 2003: 74). As Davies notes, in the translation of proper names, “the desire to preserve the meaning of an element may lead to a loss of other aspects of the name, such as sound pattering or connotations, while preservation of the form of the name may lead to a loss of recognizable meaning” (Davies 2003: 74).

2) Addition

This technique occurs when “a translator may decide to keep the original item but supplement the text with whatever information is judged necessary” (Davies 2003: 77). Davies also distinguishes addition into two types as follows.

a) Addition inside the text

Addition inside the text occurs when the explanation is inserted directly in the target text. The example of this technique is provided as follows.

ST : For two years, I tried to get Baba to enroll in **ESL** classes to improve his broken English.

TT : *Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas **ESL-English as Second Language** untuk memperbaiki bahas Inggrisnya yang patah-patah.*

b) Addition outside the text

Addition outside the text occurs when the explanation is provided outside the text, in the footnotes, glossaries, etc. The example of this technique is provided as follows.

ST : Henri Kingsler is a famous **chapandaz** in Buzkashi tournament.

TT : *Henri Kingsler adalah seorang **chapandaz** terkenal di turnamen Buzkashi.*

“Chapandaz” (Seorang ahli penunggang kuda yang disponsori oleh pecinta olahraga kaya bermain dalam turnamen Buzkashi)

Even though there is a danger of burdening a reader with irrelevant details, the scholar states that a skillful translator may succeed by incorporating explanation in a text without causing irritation to the reader (Davies 2003: 77). However, some translators do not put so much effort to incorporate explanation in the text and chose the second type of addition (Davies 2003: 77). Thus, the translator who chooses when and how to incorporate additions in the TT has to take into consideration the expectations, cultural background of the target audience and avoid raising the level of explicitness of the original.

3) Omission

Omission technique appears when a problematic culture-specific item is left out in the translation so that the readers have no idea of its existence (Davies 2003: 79). This technique may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translator can and often simply omit translating the word or expression in question. The example of this technique is provided as follows.

- ST : More than 15. 000 Liverpool fans, **the liverpudlians** attended Wembley Stadium to support their favourite team plays against Chelsea in the FA cup final.
- TT : *Lebih dari 15. 000 supporter Liverpool menghadiri Stadion Wembley untuk mendukung tim kesayangan mereka bermain melawan Chelsea di laga final FA cup.*

Omission can be employed in the translation of culture-specific item due to a number of reasons. First of all, omission can be used when the translator cannot find the equivalent in the TL. Secondly, omission may be used as a reasoned decision of a translator. Translator may put effort and find a solution for the translation of culture-specific item but, having in mind the TC and target readers decides that translation is not justified. Finally, omission is used when the translation by explanation or paraphrase gives “a prominence it did not possess in the original” (Davies, 2003: 80). In such cases the emphasis of the original would be changed, therefore omission becomes an optional solution (Davies, 2003: 80). However, a frequent use of this translation technique may affect the translation negatively. Davies notes that “there is certainly some loss of meaning arising from the omission of the signals of copiousness and luxury” (Davies, 2003: 81). All in all, the translator should use omission with great care.

4) Globalisation

Globalisation technique can be defined as “the process of replacing culture-specific references with ones which are more neutral or general” (Davies, 2003: 83). The example of this technique is provided as follows.

ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn't cover the cost.

TT : *Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan.*

The abbreviation of HMO or Health Maintenance Organization is translated into *perusahaan asuransi*. The SL term is globalized by using more general words which are acceptable for the target readers.

5) Localisation

Another technique suggested by Davies is *localization*. Instead of simply transferring a reference into the target text, a translator may actually try to translate it by replacing it with a target culture reference, equivalent in meaning to the source culture reference. As Davies says, a translator “may try to anchor a reference firmly in the culture of the target audience” (2003: 82). The example of this technique is provided as follows.

ST : In 1980, when we were still in Kabul, the U.S. announced it would be boycotting the ***Olympic Games*** in Moscow.

TT : *Pada 1980, saat kami masih tinggal di Kabul, AS mengumumkan bahwa mereka akan memboikot **Olimpiade** Moskow.*

The phrase *Olympic Games* is translated into *Olimpiade* in the target text. The SL term is localized by adopting the pronunciation, spelling, and grammar rules of the TL. It is translated by its equivalence in the TL.

6) Transformation

Transformation is a technique that goes beyond globalization or localization technique. This technique changes the content of the culture-specific items used in the SL and may be defined as “an alternation or distortion of the original” (Davies, 2003: 86). The example of this technique is provided as follows.

ST : **Hamburger** is the most caloric food.

TT : ***Perkedel daging** termasuk makanan berkalor tinggi.*

The alteration of the original is occurred since the translator translates the SL term *Hamburger* into *Perkedel daging* in the TL. The meaning of the SL term is changed in the TL. Both *Humberger* and *Perkedel daging* have different meaning.

7) Creation

Creation appears when “translators have actually created a culture-specific item which is not present in the original text” (Davies, 2003: 88). This is done by creating the culture-specific item which is more familiar to the target audiences and closer to the TL cultures. The example of this technique is provided as follows.

ST : Barrack Obama is the president of America.

TT : *Barrack Obama adalah presiden **negara adidaya**, Amerika.*

Creation may be employed by the translator due to a number of reasons. Davies suggests that creation is used when translators presuppose that the original form would be too strange for the target readers (Davies, 2003: 88). Creation may result from the intention of the translator to make the culture-specific items more transparent and comprehensible for the target audience. However, while trying to make the translation more transparent the translator tends to simultaneously put efforts in order to retain at least some flavor of SL (Davies, 2003: 87). Finally, this technique can be used in order to compensate for the loss of meaning in translation in other parts of the TT.

4. Translation Quality Assessment

The main purpose of translation is to produce a product which can be understood easily by the readers. Therefore, in order to bring a good understanding to the readers, a translation must be able to transfer the message of the SL into the TL properly. To make the readers understand, a translation must fulfill a good quality.

Newmark (1988: 184) states that translation quality assessment is very important since it becomes a significant link between translation theory and its practice. Meanwhile, Nababan (2003: 86) explains that translation quality assessment is focused on three main things: the accuracy of transferring message, the accuracy of expressing the message into the target language and the language naturalness of the translation. Similarly, Larson (1984: 3) states that a translation is considered good if it covers three criteria are accurate (accuracy), natural (acceptability), and clear (readability). From those explanations, it can be said that the quality of translation can be measured through three elements namely accuracy, acceptability, and readability. Therefore, it is important to mentions the definition of those elements in this research.

a. Accuracy

Shuttleworth and Cowie (1997: 3) define accuracy is a term used in translation evaluation to refer to the extent to which a translation matches its original. While it is usually refers top reservation of the information content of

ST in TT, with an accurate translation being generally literal then free, its actual meaning in the content of a given translation must depend on the type of equivalence. Meanwhile, Simatupang (in Bety, 2007: 3) explains that the accuracy includes whether the content of the source language is translated accurately into the target language or not and whether there is an addition or deletion in the translation. The translator may not add or delete the text being transferred and the TT must have the same message as the ST has.

b. Acceptability

Acceptability deals with the language naturalness of the translation which is compatible with the target language system (Setyasih, 2007: 21). A translation which is thought as acceptable should fulfill the requirement of “reading as an original” written in target language rather than that of “reading as the original” (Toury in Shuttleworth and Cowie, 1997: 2). A translation is acceptable when the readers feel like reading an original text written in target language. It means that the target text sounds natural. As stated by Finlay in Wuryantoro (2005: 131), translation should give the sense of the original in such a way that the reader is unaware that he/she is reading a translation.

c. Readability

Richards et al (in Nababan, 2003: 62-63) state that readability is how easily written materials can be read and understood by the readers. Larson argues this readability test is urgently important since “a translation may be accurate but still not communicate to the people who are used to it. The forms

of the language used should be those which make the message of the source text as easy to understand as the source text itself was to understand” (Larson, 1984: 531). Since a translation is purposed for target readers, the message being transferred must be understandable to them. The translator should be able to compose the meaning in a familiar pattern in TL so that the message is successfully delivered.

Richards et al (in Nababan, 2003: 62-63) also add that readability depends on average sentence length, number of new words and grammatical complexities of the language used. Meanwhile, Nababan (2003: 64-78) explains some factors of low readability which makes the text difficult to be understood. They include the use of foreign and regional words, the use of ambiguous words and sentences, the use of foreign language in sentences, the use of incomplete sentences and so on. It can be concluded that a good translation has high degree of accuracy, acceptability and readability. A translation must be accurate in meaning and sound natural for the readers so that translation can be easily understood.

5. The Novel of *The Kite Runner*

The Kite Runner is the first English novel by an Afghan-American author Khaled Hosseini. This novel gets widespread praise from the reviewers for the beautifully told plot. It is written against a backdrop of history, from the fall of Afghanistan’s monarchy through the Soviet military intervention. It contains many themes such as friendship, betrayal, sacrifice, faithful, and

redemption. The story tells about the two Afghan young boys namely Amir and Hassan. Both of Amir and Hassan are motherless and they live in the same household but grow up in the different worlds. Amir is the son of a wealthy merchant, while Hassan is the son of Amir's father's servant namely Ali. They spend all their time together to do their favorite activities such as climbing the poplar trees, watching the movies at Cinema, and playing the kites in a yearly Afghanistan's kite tournament. However, there is a great secret between Amir and Hassan. It makes their life full of lies from the people who they love. The secret is not yet revealed until one moment where Amir has to leave Hassan and his past life. The Russian's Invasion forces Amir and his father to leave their homeland and their house that is occupied by Ali and Hassan. They escape to America where Amir successfully achieves his dream as a novelist and gets married with Soraya the sister of General Taheri. Baba, Amir's father still chooses to keep the secret and hides it from Amir until his death is coming.

In short, the secret is revealed after Amir suddenly received a phone call from Baba's old friend Rahim Khan. He calls Amir from Pakistan and explains about the secret that is hidden by Amir's father for a long time. He tells about the latest condition of Kabul and Hassan's life. The most shocking news is heard by Amir when Rahim Khan tells about the death of Hassan and the truth of Hassan. He says that Hassan is the son of Baba and Amir's brother. Amir does not accept this fact and he feels disappointed by his father and his close friend Rahim Khan. He blames himself because he never asks

his father about his relation with Hassan. In the end of the story, Rahim Khan asks Amir to find and rescue Hassan's lost son named Sohrab. Finally, Amir and Soraya adopt Sohrab as their child and take him to stay with them in America.

B. Conceptual Framework

This research aims to analyze the types of CSIs in forms of words and phrases, the translation techniques used by the translator, the ideological tendency of the translator in translating the CSIs, and the accuracy, acceptability, and readability of the CSIs translation found in Berliani's *The Kite Runner*. The techniques are investigated in order to reveal the ideological tendency of the translator in translating the CSIs found in Hosseini's *The Kite Runner* into its Indonesian version Berliani's *The Kite Runner*.

Furthermore, this study follows some scholars' theories related to the objectives of this research. Firstly, in order to classify or collect the data, Newmark's classification of CSIs is applied. Newmark (1988) classifies CSIs into five categories: 1) Ecology; 2) Material Culture; 3) Social Culture; 4) Organization, Customs, Activities, Procedures, and Concepts; and 5) Gestures and Habits. Secondly, Davies' suggestion related to technique in translating the CSIs is applied. They are preservation, addition, omission, globalisation, localisation, transformation, and creation. The techniques are divided into two groups under the frame of foreignisation and domestication ideology. Foreignisation ideology consists of two techniques namely preservation and

addition, while Domestication ideology consists of five techniques namely omission, globalisation, localisation, transformation, and creation. Finally, three model instruments proposed by Nababan (2004) namely *Accuracy Rating Instrument*, *Acceptability Rating Instrument*, and *Readability Rating Instrument* with some modification are applied to assess the accuracy, acceptability, and readability of the CSIs translation in this research. They are described as follows.

1. Accuracy Rating Instrument

Accuracy rating instrument is used to assess the accuracy of the CSIs translation. It consists of three scales namely accurate, less accurate, and inaccurate. The elaboration and example of each scale are presented below.

a. Accurate

Accurate is the highest scale of accuracy. The translation of CSIs is considered accurate if the meaning of CSI in the ST is accurately conveyed in the TT and there is no distortion, addition, deletion, and alteration of meaning. For example, the CSI *Eid* is translated into *Hari Idul Fitri* in Bahasa Indonesia. In this case, both terms have similar meaning. *Eid* is defined by the glossary of foreign terms in *The Kite Runner* as three days of celebration after the holy month of Ramadhan, whereas *Hari Idul Fitri* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “hari raya setelah selesai menjalankan ibadah puasa yg jatuh pd tanggal 1 Syawal setelah selesai menjalankan ibadah

puasa”. (“The day of celebration at the end of fasting month which is felt on 1 syawal after finished fasting month”, translated)

b. Less Accurate

Less Accurate is the middle scale of accuracy. The translation of CSI is considered less accurate if the meaning of the CSIs in the SL is not fully conveyed in the TL and there is occurred distortion, addition, deletion, and alteration of the meaning. For example, the CSI *cottage* in English is translated into *gubuk* in Bahasa Indonesia. Cottage is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a small house, usually in countryside, while *gubuk* is a shelter made from pieces of wood or bamboo, and straw, usually in rice field.

c. Inaccurate

Inaccurate is the lowest scale of accuracy. The translation of CSI is considered inaccurate if the meaning of the CSIs in the SL is completely different or is not transferred at all in the TL or is omitted or deleted. For example, the CSI *fruit salad* in English is translated into *manisan* in Bahasa Indonesia. The term fruit salad is defined as a mixture of pieces of different types of fruit, which is usually served at the end of a meal, while *manisan* is defined as “segala sesuatu yang manis rasanya (misal asam yg diberi gula, buah-buahan yang direndam dalam air gula)”. (“something sweet, e.g. tamarind added with sugar or fruits soaked with sugar” translated)

2. Acceptability Rating Instrument

Acceptability rating instrument is used to assess the acceptability of the CSIs translation. It consists of three scales namely acceptable, less acceptable, and unacceptable. The elaboration and example of each scale are presented below.

a. Acceptable

Acceptable is the highest scale of acceptability. The translation of CSI is considered acceptable if the translation of CSIs sounds natural and the usage of specific items is familiar to the readers and is in accordance with the language system and culture of the TL. For example, the CSI *scotch* in English is translated into *wiski* in Bahasa Indonesia. The term *wiski* sounds natural and is in accordance with the language system and culture of the TL.

b. Less Acceptable

Less Acceptable is the middle scale of acceptability. The translation of CSI is considered less acceptable if the translation of CSIs generally sounds natural enough but there is a few problems on the usage of specific items and is not in accordance with the language system and culture of the TL. For example, the CSI *Northern Alliance* is translated into *Northern Aliance-Sekutu Utara* in Bahasa Indonesia. The term *Northern Alliance* is not in accordance with the language system and culture of the TL.

c. Unacceptable

Unacceptable is the lowest scale of acceptability. The translation of CSI is considered unacceptable if the translation of CSIs sounds unnatural and clumsy. The usage of specific items is not in accordance with the language system and culture of the TL. For example, the CSI *thanksgiving* in English is translated into *thanksgiving* in Bahasa Indonesia. The term *thanksgiving* sounds unnatural and clumsy.

3. Readability Rating Instrument

Readability rating instrument is used to assess the readability of the CSIs translation. It consists of three scales namely readable, less readable, and unreadable. The elaboration and example of each scale are provided as follows.

a. Readable

Readable is the highest scale of readability. The translation of CSI is considered readable if the translation of CSIs is easily understood by the readers and the usage of specific items is familiar in the target language and culture. For example, the CSI *coup d'état* in English is translated into *kudeta* in Bahasa Indonesia. The term *kudeta* is easily understood by the readers and is familiar in the target language and culture.

b. Less Readable

Less Readable is the middle scale of readability. The translation of CSI is considered less readable if the translation of CSIs is generally understood by the readers but there are some specific items which are not familiar in the target language and culture. For example, the CSI *paperback* in English is translated into *buku-buku paperback* in Bahasa Indonesia. The term *paperback* is not familiar in the target language and culture.

c. Unreadable

Unreadable is the lowest scale of readability. The translation of CSI is considered unreadable if the translation of CSIs is difficult to understand and the usage of specific items is not familiar in the target language and culture. For example, the CSI *jukebox* in English is translated into *jukebox* in Bahasa Indonesia. The term *jukebox* is difficult to understand and is not familiar in the target language and culture.

C. Analytical Construct

This research aims to analyze the types of CSIs in forms of words and phrases, the techniques used by the translator in translating the CSIs, the ideological tendency of the translator in translating the CSIs and the accuracy, acceptability, and readability of the CSIs translation found in Indonesian version of *The Kite Runner*. In reference to the theoretical framework above, the following chart presents the outlines of the research.

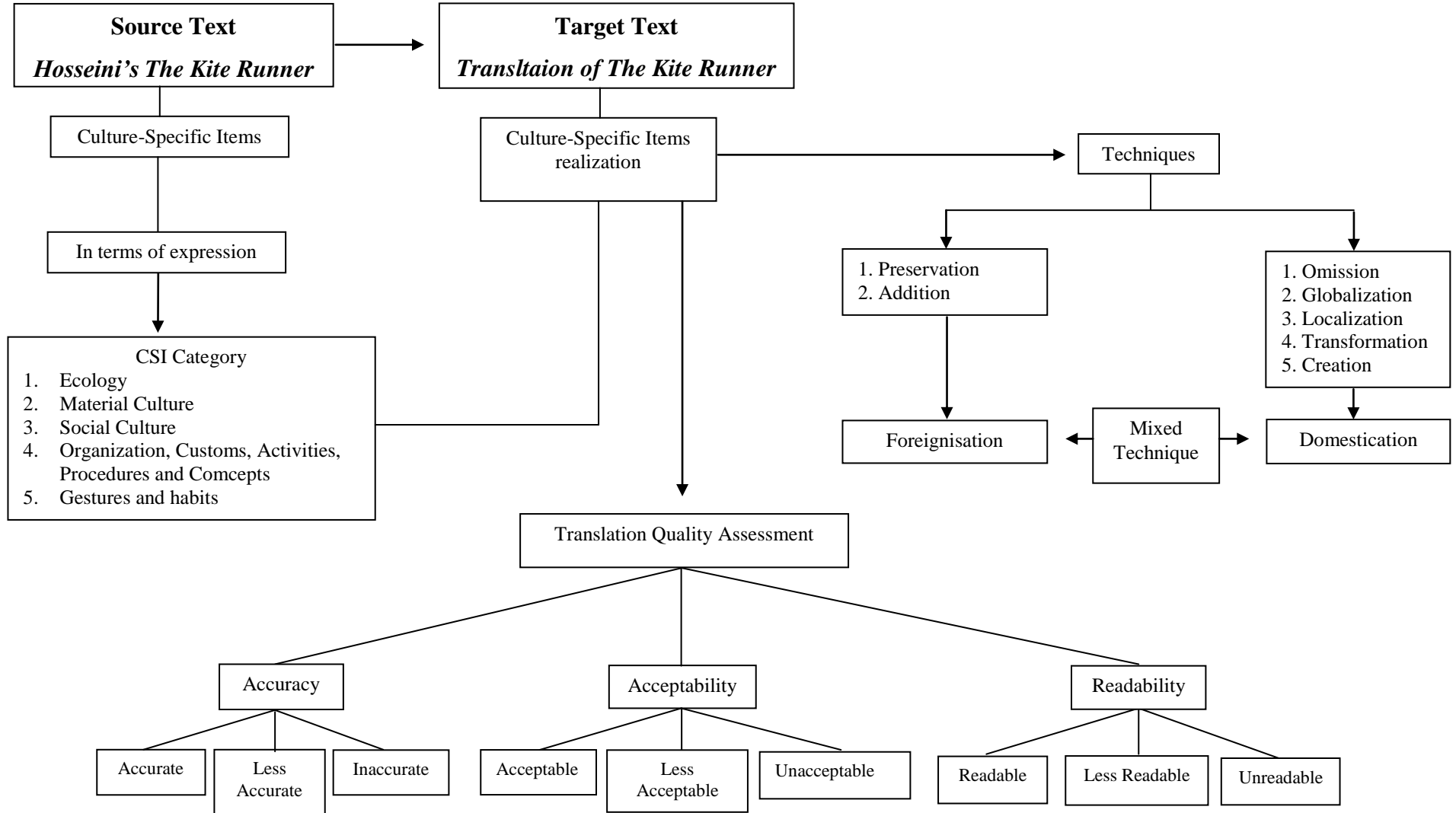


Figure 3. Analytical Construct

CHAPTER III

RESEARCH METHOD

A. Research Type

This research used a qualitative method which is defined by Bogdan and Taylor (in Moleong, 2014: 4) as a research procedure which produces descriptive data in either written or oral form. Qualitative research is well suited for this research due to the nature of qualitative research which, according to Hancock (1998: 1), describes social phenomena that occur naturally without any attempt to manipulate certain situation under study as in the case with experimental quantitative research.

The phenomena that are being studied in this research were the types of CSIs, the techniques to translate the CSIs, the ideologies implemented by the translator in translating the CSIs and the accuracy, acceptability, and readability of the CSIs translation. The implementation of the dominant ideology was traced through the translation techniques. There was no manipulation during the process and the research findings were presented in the form of descriptive data.

B. Data and Data Sources

The data of this research were divided into two parts. The first one was the primary data which contain the CSIs in form of words and phrases found in Hosseini's novel entitled *The Kite Runner* and their translation found in the Indonesian version entitled *The Kite Runner*. The second was the secondary

data which contain the result of the questionnaires distributed to three informants who evaluated the accuracy and acceptability scale and three respondents who evaluated the readability scale of the CSIs translation. The data included the score of the accuracy, acceptability, and readability of the CSIs translation.

This research used three kinds of data source: document, informant, and respondent. For the document, the researcher chose Hosseini's novel *The Kite Runner* and its Indonesian version translated by Berliani M. Nugrahani. This novel was published by Riverhead Books, New York in 2003. It consists of 324 pages. The Indonesian version of *The Kite Runner* was published by Qanita; PT. Mizan Pustaka, Bandung in 2008. It consists of 490 pages.

The informant consists of three translation experts who were asked to assess the accuracy and acceptability scale of the CSIs translation. They are Dhoni Setiawan, S.S., Sigit Wibisono, S.S., and Amin Rais. The role of informants is very important. Therefore, there are some criteria that should be fulfilled. Firstly, he/she masters English and Indonesian well. Secondly, he/she has a good competence in translation theory. Thirdly, he/she has many experiences in translating. Fourthly, he/she has a willingness to be involved in this research.

For the respondent, the researcher chose three common readers who were required to determine the readability scale of the CSIs translation. They are Nenti Listianihadi, Tiara Agustina, and M. Dede Hermawan.

C. Research Instruments

In a qualitative research, there are two instruments involved. They are researcher as the main or key instrument and other instruments, such as data sheets, notes, or tape recorder (Prastowo, 2012: 43). According to Moleong (2014: 168), a researcher as the instrument acts as the designer, the data collector, the analysis, the data interpreter and the reporter of the research findings.

There were four instruments employed in this research. The first instrument was the researcher himself. The second instrument was the data sheet which is used to record and classify the data. Table 6 is the example of the data sheet format.

Table 2. Data Sheet

Code	ST	TT	Types of CSIs					Techniques								Translation Quality								
								Foreignisation				Domestication				Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A	L A	I	A 1	L A 1	N A	E	A 2
4/MC/ PF/A/N A/D	I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _naan_.	Aku inhgat saat aku berumur delapan tahun, Ali mengant arku untuk membeli <i>naan</i> .		√				√								√					√			√

The third instrument was the data questionnaire. It was used to evaluate the accuracy, acceptability, and readability of the CSIs translation. In addition, the three instrument tables proposed by Nababan (2004) as the fourth instrument used in this research. The example of data questionnaire format to measure accuracy and acceptability of the CSIs translation can be seen in Table 3.

Table 3. Data Questionnaire 1

No	ST	TT	Accuracy	Acceptability
4	I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _naan_ . (7)	Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli naan . (22)	3	1
Comment: Benda yang bernama ‘naan’ terdengar asing di telinga peembaca. Selain itu juga tidak dijelaskan lebih specific dalam terjemahanny aapa itu naan.				

In order to fill the data questionnaire 1, two instrument tables namely *Accuracy Rating Instrument* and *Acceptability Rating Instrument* were used as the guidelines used by the informants to determine the accuracy and acceptability scale of the CSIs translation. They are provided as follows.

Table 4. The Accuracy Rating Instrument

Scale	Score	Criteria
Accurate	3	The meaning of CSIs in the ST is accurately conveyed in the TT. There is no distortion, addition, deletion, and alteration of meaning.
Less Accurate	2	The meaning of CSIs in the ST is not fully conveyed in the TT. There is occurred distortion, addition, deletion, and alteration of meaning.
Inaccurate	1	The meaning of CSI in the ST is completely different or is not transferred at all in the TT or is omitted or deleted.

Table 4 shows that there are three scales of the accuracy namely accurate, less accurate, and inaccurate with some criteria for each scale. Each scale is given score 1-3 based on its degree of accuracy. The higher score is given by the raters, the more accurate translation is produced. On the contrary, the lower score is given by the raters, the lower accurate translation is produced.

Table 5. The Acceptability Rating Instrument

Scale	Score	Criteria
Acceptable	3	The translation of CSIs sounds natural. The usage of specific items is familiar to the readers and is in accordance with the language system and culture of the TL.
Less Acceptable	2	Generally, the translation of CSIs sounds natural enough but there is a few problems on the usage of specific items and is not in accordance with the language system and culture of the TL.

Unacceptable	1	The translation of CSIs sounds unnatural and clumsy. The usage of specific items is not in accordance with the language system and culture of the TL.
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As shown by Table 5, there are three scales of the acceptability namely acceptable, less acceptable, and unacceptable with some criteria for each scale. Each scale is given score 3-1 based on its degree of acceptability. The higher score is given by the raters, the more acceptable translation is produced. On the contrary, the lower score is given by the raters, the lower acceptable translation is produced.

In addition, the example of data questionnaire format to measure the readability of the CSIs translation can be seen in Table 6.

Table 6. Data Questionnaire 2

No	ST	TT	Readability
30	The smell of steamed <i>mantu</i> and fried <i>pakora</i> drifted from rooftops and open doors. (57)	Aroma <i>mantu</i> asap dan <i>pakora</i> goreng menembus atap-atap rumah dan pintu-pintu yang terbuka. (95)	1
Comment: Kata pakore tidak mudah dipahami maknanya dan juga tidak familiar dalam Bahasa Indonesia.			

In order to fill the data questionnaire 2, the last instrument table proposed by Nababan namely *Readability Rating Instrument* was used as the guidelines used by the respondents. It is described as follows.

Table 7. The Readability Rating Instrument

Scale	Score	Criteria
Readable	3	The translation of CSIs is easily understood by the readers and the usage of specific items is familiar in the target language and culture.
Less Readable	2	The translation of CSIs is generally understood by the readers but there are some specific items which are not familiar in the target language and culture.
Unreadable	1	The translation of CSIs is difficult to understand and the usage of specific items is not familiar in the target language and culture.

Table 7 shows that there are three scales of the readability namely readable, less readable, and unreadable with some criteria for each scale. Each scale is given score 3-1 based on its degree of readability. The higher score is given by the respondents, the more readable translation is produced. On the contrary, the lower score is given by the respondents, the lower readable translation is produced.

D. Data Collection Methods

In collecting data, this research used two data collection methods namely content analysis and questionnaire.

1. Content Analysis

Weber in Moleong (1989: 220) states that the “content analysis is research methodology that uses a number of procedures to draw valid conclusions from a book or document”. There were three procedures that were taken by the researcher. Firstly, the researcher read the novel to determine

whether the CSIs exist there. Secondly, the researcher compared the SL text and its Indonesian translation and underlined or noted the CSIs and its translation. Thirdly, the researcher listed and categorized the CSIs, and also gave number to each datum.

In collecting the data, the data were given codes to make the analysis of each data easier. The following coding is applied.

Datum 1: 1/MC/PF/A/A1/R

As explanation for the data example coding above: the data number 1 which is a CSI 'Material Culture' with 'Preservation of Form' as the translation technique and the scale of accuracy, acceptability, and readability are 'Accurate', 'Acceptable', and 'Readable'.

2. Questionnaire

According to Sutopo (2002: 70), questionnaire is a list of questions for data collection in the research. This research applied two types of questionnaire: close format and open-ended format. The close format questionnaire means that the questionnaire is in form of scale questionnaire. The researcher distributed questionnaires containing scale of the CSIs translation's accuracy and acceptability to the informants, while the scale of the CSIs translation's readability to the respondents. Meanwhile, in open-ended format, the informants were allowed to give their comments dealing with the CSIs translation's accuracy and acceptability scale. In addition, they are involved in the focus group discussion in order to meet the agreement of scale.

D. Data Analysis

According to Creswell (2009: 171) “the process of data analysis involves making sense out of text and image data”. In this research, the data analysis was undertaken by two steps. The first step was used to answer the first, second, and third formulated problem of this research. The analysis process was undertaken by three steps as follows:

1. classifying the CSIs of the ST and their translation in the TT that were already recorded in the data sheets by using the classification mentioned in the previous chapter,
2. identifying the translation technique used by the translator in translating the CSIs of the ST into the TT by comparing the CSIs of the ST with the corresponding Indonesian translation, then they were classified according to the techniques used by the translator, and
3. investigating the ideological tendency of the translator by using the second formulated problem. It is in accordance to the fact that the techniques used by the translator can be used to reveal the dominant ideology preferred by the translation in the translation process.

The second step was used to answer the fourth formulated problem of this research which is the accuracy, acceptability, and readability of the CSIs translation. The analysis process was undertaken by three steps as follows:

1. determining the accuracy and acceptability of the CSIs by comparing the meaning of CSIs in the ST and its translation in the TT based on the accuracy and acceptability rating instrument, and using the results of

questionnaires distributed to the informants who required to assess the scale of accuracy and acceptability of the CSIs translation,

2. determining the readability of the CSIs translation by using the results of questionnaires distributed to the respondents who required to assess the scale of readability of the CSIs translation based on the readability rating instrument, and
3. evaluating the results of the first and second analysis in order to know the overall quality of the CSIs translation.

E. Data Trustworthiness

To get a valid and reliable research, the researcher emphasized on the trustworthiness of this research. Lincoln and Guba in Suharso (2006:16) state that there can be no validity without reliability and thus no credibility without dependability. In this research, the trustworthiness was gained by using credibility and dependability. To achieve the credibility of the data, the researcher read and re-read both texts so that the data were in accordance with the research questions. Moreover, the triangulation technique was applied to examine the credibility of the data. The researcher applied the triangulation by asking some observers to verify the data and discuss them in order to get the sufficient and reasonable interpretation. The first person is Drs. Asruddin B Tou, Ph. D., a lecturer in English Language and Literature Study Program that is relevant to this research, Translation Studies. The second consultant is Andy Bayu Nugroho, M. Hum who is also the lecturer in the same study. In

addition, the fresh graduates of English Literature program majoring in Translation were asked to triangulate the data. They are Dhoni Setiawan, S.S. and Sigit Wibisono, S.S.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter contains the findings and the discussion of the analyzed data in this research. The former presents the data findings that show the number and percentage of the types of CSIs found in the source text, the translation techniques used by the translator, the ideological tendency of the translator in translating the CSIs, and the accuracy, acceptability, and readability of the CSIs translation. The latter presents the discussion and the detail explanation of the data findings according to the research problems formulated which are the types of CSIs, the techniques used by the translator, the ideological tendency of the translator in translating CSIs, and the accuracy, acceptability and readability of the CSIs translation.

A. Research Findings

This research discovered 77 culture-specific items (CSIs) from the source text. The data findings were served as the tables based on the four research problems formulated which were the types of CSIs, the techniques used by the translator, the ideological tendency of the translator in translating the CSIs, and the accuracy, acceptability, and readability of the CSIs translations.

1. The Types of Culture-Specific Items

As previously mentioned in Chapter II, Newmark (1988: 95) classifies CSIs into five categories. They are Ecology, Material Culture, Social Culture, Organization, customs, activities, procedures, and concepts and the last one is Gestures and Habits. All types of CSIs have been found in this research. Table 8 shows the frequency and percentage of the types of CSIs found in this research.

Table 8. The Frequency and Percentage of Types of Culture-Specific Items

No	Types of CSIs	Frequency	Percentage
1	Ecology	6	7.8%
2	Material Culture	26	33.8%
3	Social Culture	8	10.4%
4	Organization, customs, activities, procedures, and concepts	35	45.5%
5	Gestures and habits	2	2.5%
TOTAL		77	100%

Table 8 shows that the CSIs fall under the fourth category is the highest rank with 35 data (45.5%) out of 77 total data. It is then followed by the second category which is material culture with 26 data (33.8%) then followed by social culture with 8 data (10.4%) and the first category which is ecology with 6 data (7.8%). Finally, the lowest rank of all is the fifth category which is gesture and habits with only 2 data (2.5%).

2. The Techniques in Translating the Culture-Specific Items

This research found that out of seven techniques proposed by Davies only six techniques used by the translator in translating the CSIs namely, preservation, addition, globalisation, localisation, and with one mixed technique (combination of two techniques). Meanwhile, four techniques namely omission, transformation, and creation have not been found at all. Table 9 shows the percentage of the techniques used by the translator in translating the CSIs.

Table 9. The Frequency and the Percentage of the Translation Techniques

No	Techniques	Frequency	Percentage
1	Preservation		
	a. Preservation of form	55	71.4%
	b. Preservation of content	0	0
2	Addition		
	a. Addition inside the text	4	5.2%
	b. Addition outside the text	0	0
3	Omission	0	0
4	Globalisation	1	1.3%
5	Localisation	14	18.2%
6	Transformation	0	0
7	Creation	0	0
8	Mixed Technique	3	3.9%
TOTAL		77	100%

Table 9 shows that the most frequent technique used by the translator is preservation with 55 times or 71.4% of CSIs translation techniques. The second most frequent technique is localisation with 14 times or 18.2% and

followed by addition technique with 4 times or 5.2%. The fourth frequent technique used is mixed technique (preservation and addition) with 3 times or 3.9%. The least technique used by the translator is globalisation with only 1 time or 1.3%. Meanwhile, the techniques of omission, transformation, and creation have not been used by the translator in translating CSIs in this research.

3. The Ideological Tendency of the Translator in Translating the Culture-Specific Items

The translation ideology is divided into two ideologies, namely foreignisation and domestication. According to Jaleniauskiene and Čičelytė's continuum of the translation ideology, foreignisation ideology consist of two techniques namely preservation and addition. Meanwhile, the domestication ideology consists of five techniques, namely omission, globalisation, localisation, transformation, and creation (Jaleniauskiene and Čičelytė, 2009: 33).

This research discovered that from the 77 data, 62 data or 80.5% considered under the category of foreignisation ideology, including 3 data or 3.9% mixed technique that fall within the category of foreignisation and 15 data or 19.5% considered under the category of domestication ideology. Table 10 indicates the frequency of both ideologies traced from the techniques used by the translator in translating the CSIs.

Table 10. The Frequency and the Percentage of the Translation Ideologies

Ideologies	Techniques		Frequency	Percentage
Foreignisation	Preservation	Form	55	71.4%
		Content	0	0
	Addition	Inside	4	5.2%
		Outside	0	0
	Mixed Technique		3	3.9%
Total Foreignisation			62	80.5%
Domestication	Omission		0	0
	Globalisation		1	1.3%
	Localisation		14	18.2%
	Transformation		0	0
	Creation		0	0
Total Domestication			15	19.5%
Total			77	100%

Table 10 shows that foreignisation ideology shares three techniques, namely preservation used 55 times or (71.4%), addition used by the translator 4 times or (5.2%), one mixed technique used 3 times or 3.9%. On the other hand, domestication ideology shares five techniques namely omission, globalisation, localisation, transformation, and creation. However, only two techniques namely localisation and globalisation used by the translator with 14 times or (18.2%) and 1 time or (1.3%), while omission, transformation, and creation technique have not been found at all. The techniques fall under foreignisation ideology is more dominant than techniques fall under domestication ideology. Therefore, it can be implied that foreignisation ideology is the ideological tendency of the translator in translating the CSIs found in Hosseini's *The Kite Runner* into its Indonesian translation.

4. The Accuracy, Acceptability, and Readability of the CSIs Translation

This section contains the data findings based on the fourth formulated problem of this research which is the accuracy, acceptability, and readability of the CSIs translation. This research employs three model instruments proposed by Nababan (2004) namely *Accuracy Rating Instrument*, *Accuracy Rating Instrument*, and *Readability Rating Instrument* as the parameter and the questionnaires distributed to the informants and the respondents to determine the scale of accuracy, acceptability, and readability of the CSIs translation.

According to the data findings and the results of questionnaires distributed to the informants and the respondents, this research discovered that from the 77 data, 76 data (98.7%) were considered accurate and only 1 datum (1.3%) was considered less accurate. Meanwhile, there was no datum that can be considered as inaccurate. Furthermore, in terms of acceptability of the CSIs translation, from the 77 data, 15 data (19.5%) were considered acceptable, 12 data (15.6%) were considered less acceptable, and 50 data (64.9%) were considered unacceptable. In addition, in terms of readability of the CSIs translation, from the 77 data, 15 data (19.5%) were considered readable, 40 data (51.9%) were considered less readable, and 22 data (28.6%) were considered unreadable. The table of the frequency and percentage of the accuracy, acceptability, and readability of the CSIs translation can be seen in Table 11.

Table 11. The Frequency and the Percentage of the Accuracy, Acceptability, and Readability of the CSIs Translation

No	Accuracy	Frequency	Percentage
1	Accurate	76	98.7%
2	Less Accurate	1	1.3%
3	Inaccurate	-	-
Total		77	100%
Acceptability			
1	Acceptable	15	19.5%
2	Less Acceptable	12	15.6%
3	Unacceptable	50	64.9%
Total		77	100%
Readability			
1	Readable	15	19.5%
2	Less Readable	40	51.9%
3	Unreadable	22	28.6%
Total		77	100%

As the fact that the accuracy scale of the CSIs translation on the one side does not guarantee the acceptability and readability scale on the other side. It may be found the data which are high scale in accuracy but they are low scale in acceptability and readability. The data findings can be seen in Table 12 below.

Table 12. The Relation of the Accuracy, Acceptability, and Readability of the CSIs Translation

Acceptability Accuracy	Acceptable	Less Acceptable	Not Acceptable	Total
Accurate	Readable = 14 Less Readable = 0 Unreadable = 0	Readable = 0 Less Readable = 12 Unreadable = 0	Readable = 0 Less Readable = 28 Unreadable = 22	R = 14 LR = 40 UR = 22
Less Accurate	Readable = 1 Less Readable = 0 Unreadable = 0	Readable = 0 Less Readable = 0 Unreadable = 0	Readable = 0 Less Readable = 0 Unreadable = 0	R = 1 LR = 0 UR = 0
Inaccurate	Readable = 0 Less Readable = 0 Unreadable = 0	Readable = 0 Less Readable = 0 Unreadable = 0	Readable = 0 Less Readable = 0 Unreadable = 0	R = 0 LR = 0 UR = 0
Total	15	12	50	77

Table 12 shows that from the 77 data, 76 data are accurate, 1 datum is less accurate, and there are no inaccurate data found in this research. From the 76 accurate data, 14 data are considered accurate, acceptable, and readable, 12 data are considered accurate but less acceptable and less readable, 28 data are considered accurate but unacceptable and less readable, and 22 data are considered accurate but unacceptable and unreadable. There is only 1 datum is considered less accurate but acceptable and readable.

In addition, in term of acceptability, there are 15 data are considered acceptable, 12 data are considered less acceptable and 50 data are considered unacceptable. Thus, as shown by the table, the majority of the CSIs translations are considered accurate but unacceptable and unreadable. Therefore, it can be concluded that the quality of the CSIs translation is good in term of accuracy but bad or poor in terms of acceptability and readability.

In order to make a clear description, the table 13 shows the frequency and percentage of the accuracy, acceptability, and readability of the CSIs translation, the translation techniques and ideologies used by translator in translating the CSIs of the source text.

Table 13. Distribution of the Quality, the Translation Techniques, and the Ideologies of the CSIs Translation

No	Translation Quality		Frequency									TOTAL			
			Foreignisation					Domestication							
			Preservation		Addition		Mixed Technique	Omission	Globalisation	Localisation	Transformation			Creation	
			Form	Content	Inside	Outside									
			f	f	f	f	f	F	f	f	f	f	%		
Accuracy															
1	Accurate		55	0	4	0	3	0	0	14	0	0	76	98.7	
2	Less Accurate		0	0	0	0	0	0	1	0	0	0	1	1.3	
3	Inaccurate		0	0	0	0	0	0	0	0	0	0	0	0	
Acceptability															
1	Acceptable		0	0	0	0	0	0	1	14	0	0	15	19.5	
2	Less Acceptable		6	0	3	0	3	0	0	0	0	0	12	15.6	
3	Unacceptable		49	0	1	0	0	0	0	0	0	0	50	64.9	
Readability															
1	Readable		0	0	0	0	0	0	1	14	0	0	15	19.5	
2	Less Readable		33	0	4	0	3	0	0	0	0	0	40	51.9	
3	Unreadable		22	0	0	0	0	0	0	0	0	0	22	28.6	
TOTAL			f	55	0	4	0	3	0	1	14	0	0	77	
			%	71.4	0	5.2	0	3.9	0	1.3	18.2	0	0		100

Table 13 shows that the most frequent technique used is preservation.

It contributes the major accurate data but unacceptable, less readable, and unreadable. The second most frequent technique used is localisation. It

contributes the major accurate, acceptable, and readable. The third most frequent technique used is addition and then it is followed by mixed technique. They contribute the major accurate data but less acceptable and less readable. Globalisation is least the technique used. It contributes less accurate data but acceptable and readable.

In term of accuracy, from the 77 data, 76 data (98.7%) are considered accurate, 1 datum (1.3%) is considered less accurate, and there are no found inaccurate data. From the 76 accurate data, 55 data are using preservation technique, 14 data are using localisation technique, 4 data are using addition technique, and 3 data are using mixed technique. There is found 1 less accurate datum is using globalisation technique. In terms of acceptability, there are 15 data (19.5%) are considered acceptable, 12 data (15.6%) are considered less acceptable and 50 data (64.9%) are considered unacceptable. From the 15 acceptable data, 14 data are using localisation technique and 1 datum is using globalisation technique. From the 12 less acceptable data, 6 data are using preservation technique, 3 data are using addition technique and 3 data are using mixed technique. There are found 50 unacceptable data are using preservation technique. In terms of readability, there are 15 data (19.5%) are considered readable, 40 data (51.9%) are considered less readable, and 22 data (28.6%) are considered unreadable. From the 15 easy data, 14 data are using localisation technique and 1 datum is using globalisation technique. From the 40 average data, 33 data are using

preservation, 4 data are using addition technique, and 3 data are using mixed technique. There are found 22 difficult data using preservation technique.

B. Discussion

This part contains the discussion of the data in this research. It will be divided into three parts based on the formulation problems of this research. The first part consists of the description and explanation of the types of CSIs. The second part deals with the analysis of techniques and ideologies used by the translator in translating CSIs. Finally, the third part deals with the accuracy, acceptability, and readability of the CSIs translation.

1. Types of Culture-Specific Items

According to the research findings, all types of culture-specific items are found in Hosseini's *The Kite Runner*. They are Ecology; Material Culture; Social Culture; Organizations, Customs, Activities, Procedures, and Concepts; and Gesture and Habits. To identify and investigate them, the researcher employs the glossary of foreign terms in *The Kite Runner* and *Cambridge Advanced Learner's Dictionary 3rd Edition* (CALD). Examples and elaborations of each type are elaborated below.

a. Ecology

Ecology includes geographical and ecological features that unique to their origin cultures. This category can cover wide aspects including flora, fauna, winds, seasons, plains, hills, and etc. It is the fourth most frequent type

of CSIs found in the source text. There are 6 data or (7.8%) found under this category. The examples can be seen in data 1, 2, and 70.

I sat on a park bench near a **willow tree**. (Datum 1)

When we were children, Hassan and I used to climb the **poplar trees** in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror. (Datum 2)

It was the general who had given our **cocker spaniel** his name, Farsi for "Plato," because, he said, if you looked hard enough and long enough into the dog's filmy black eyes, you'd swear he was thinking wise thoughts. (Datum 70)

In datum 1, the term *willow* refers to a living being that considered as flora that fall under the category of ecology. The term *willow* is considered as a CSI because it is unfamiliar term in the target language and culture. The CSI *willow* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tree that grows near water and has long, thin branches that hangs down.

In datum 2, the term *poplar* refers to a living being that considered as flora that fall under the category of ecology. The term *poplar* is considered as a CSI because it is unfamiliar term in the target language and culture. The CSI *poplar* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tall tree with branches that form a thin pointed shape. .

In datum 70, *cocker spaniel* refers to a living being that considered as fauna that fall under the category of ecology. The term *cocker spaniel* refers to a kind of dog which has its own characteristics such as form and breed. *Cocker spaniel* is considered as a CSI because it is unfamiliar term in the

target language and culture. The CSI *cocker spaniel* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a breed of dog with long ears, short legs, and fur that is white and brown or white and black.

b. Material Culture

It basically refers to man made things. It is made purposely to fulfill human's need. This category can cover a wide range of criteria such as food, drinks, houses and towns, clothes, transportation, and etc. Material Culture is the second most frequent type of CSIs found in the source text. There are 26 data or (33.8%) found under this category. The examples can be seen in data 27, 30, and 76.

Hassan and I sat under the *kursi* and played panjpar was wind-rattled tree branches tapped on the window. (Datum 27)

The smell of steamed *mantu* and fried *pakora* drifted from rooftops and open doors. (Datum 30)

It was that same year, in the middle of the summer, that a woman covered in a sky blue *burqa* knocked on the front gates one morning. (Datum 76)

In datum 27, the term *kursi* refers to a thing made by human to make their work easier and to fulfill their need. The term *kursi* is considered as a CSI because it has its specific function and rarely found in the target language and culture. It belongs to the category of Newmark's material culture. The CSI *Kursi* is defined by the glossary of foreign terms in *The Kite Runner* as an electric heater under a low table covered with a thick, quilted blanket.

In datum 30, the term *pakora* refers to a type of foods may be found in Afghanistan. The term *pakora* is considered a CSI because it is unfamiliar term in the target language and for the concept that is unlikely to be found in the culture of the target text. It belongs to the food criterion under the material culture classification set by Newmark. The CSI *pakora* is defined by the glossary of foreign terms in *The Kite Runner* as Indian snack made of deep-fried, battered items, such as chicken, onion, eggplant, potato, spinach, cauliflower, tomato, or chili.

In datum 76, the term *burqa* refers to a thing made by human and it used to fulfill their need. It is a specific type of clothes generally used by woman in Afghanistan and in all countries which adopt Islam as their religion. It is considered as a CSI because it has its specific type and function and is unfamiliar term in the target language and culture. The CSI *burqa* is defined by the glossary of foreign terms in *The Kite Runner* as women's outer garment that covers them from head to toe, including the face. It belongs to the clothes criterion under the material culture classification set by Newmark.

c. Social Culture

This category focuses on only two specific things; work and leisure activities such as sport and occupation. The activities done by people vary in one place to another because every place has its own culture. It is the third most frequent type of CSIs found in the source text. There are 8 data or

(10.4%) found under this category. The examples can be seen in data 12, 13, and 14.

IN SCHOOL, we used to play a game called *Sherjangi*, or “Battle of the Poems.” (Datum 12)

I remember one time Baba took me to the yearly **Buzkashi** tournament that took place on the first day of spring, New Year’s Day. (Datum 13)

A *chapandaz*, a highly skilled horseman usually patronized by rich aficionados, has to snatch a goat or cattle carcass from the midst of a melee, carry that carcass with him around the stadium at full gallop, and drop it in a scoring circle while a team of other *chapandaz* chases him and does everything in its power –kick, claw, whip, punch-to snatch the carcass from him (Datum 14)

In datum 12, the term *sherjangi* refers to a game is often played by the Afghan children in their school. It is a battle of the poems. It is considered as a CSI due to it is originated from Afghanistan culture and it is unlikely to be found in other countries including in the target language and culture. It belongs to leisure activities criterion under the social culture classification set by Newmark.

In datum 13, according to the glossary of foreign terms in *The Kite Runner*, *buzkashi* is an Afghan national sport meaning “goat-pulling” and is played on horseback by two opposing teams who use the carcass of a calf (a goat was used in former days) as their object of competition. The purpose is to lift up the carcass from the center of a circle, carry it around a point some distance away, and put it again in its original place. It considered as a CSI because it may only be found in Afghanistan and it is unfamiliar term in the

target language and culture. It belongs to leisure activities, i.e. sport criterion under the social culture classification set by Newmark.

In datum 14, the term *chapandaz* refers to a kind of occupations. It is a highly skilled horseman patronized by rich aficionados. It is classified as a CSI because the term indicates a work which is only done by a highly skilled horseman in a particular tournament namely *buzkashi*. It is originated from Afghanistan culture and it is unlikely to be found in other countries including Indonesia. It belongs to work, i.e. occupation criterion under the social culture classification set by Newmark.

d. Organization, Customs, Activities, Procedures and Concepts

This category includes various formal standards that indicate certain hierarchy applied in cultures. It also includes terms or references that refer to the concept of customs/activities/organization related to political, administrative, religious, artistic, and etc. It is the most frequent type of CSIs found in this research. There are 36 data or (45.5%) found under this category. The examples can be seen in data 37, 44, and 58.

She was as beautiful as a *pari*, light brown hair, big hazel eyes...she had this laugh...I can still hear it sometimes.” (Datum 37)

We’d spent six months in Peshawar waiting for the **INS** to issue our visas. (Datum 44)

It did bother me a bit, but I had pondered this quite a lot in the weeks before I asked Baba to go *khastegari*. (Datum 58)

In datum 37, the term *pari* refers to an address term used to call a beautiful woman which is originated from Afghanistan culture. According to the glossary of foreign terms in *The Kite Runner*, *pari* is defined as a fairy or angel. It is considered as a CSI because the term refers to a custom originated from Afghanistan culture and it is unfamiliar term in the target language and culture.

In datum 44, the abbreviation of INS refers to an organization which serves the people to get admission to stay in a new country. The abbreviation of INS (Immigration Naturalization Service) is an agency in the Department of Justice that enforces laws and regulations for the admission of foreign-born persons to the United States (freedictionary.com). The abbreviation of INS is considered as a CSI because it is an institutional term that reflects the political and social life of a country. It falls under the organization classification set by Newmark.

In datum 58, the term *khastegari* refers to a custom which is originated from Afghanistan culture. According to the glossary of foreign terms in *The Kite Runner*, *khastegari* is a suitor's official visitation to a prospective mate's family usually accompanied by his mother, sister, or khala to propose marriage. It is considered as a CSI because the term reflects the custom and the social life of a community in certain countries and it is unfamiliar in the target language and culture. It falls under the custom classification set by Newmark.

e. Gestures and Habits

Gestures and Habits are included as category since gestures and habits from one culture may differ from other cultures, Newmark points out that gestures and habits are often described in ‘non-cultural’ language (Newmark, 1988). It is the least type of CSIs found in this research. There are only 2 data or (2.5%) found under this category in this research. The examples can be seen in data 38 and 45.

“The rest of them – “he used to wave his hand and make a *phht* sounds
 “– they’re like **gossiping** old women.”(Datum 38)

He disappeared and reappeared behind the people moving between us;
 squealing blue-clad girls hugging, crying, boys **high-fiving** their
 fathers, each other. (Datum 45)

In datum 38, the term *gossiping* refers to a habit which is usually done by woman. The term *gossiping* is derived from the word *gossip* plus suffix – *ing* and it is defined by *Cambridge Advanced Learner’s Dictionaries 3rd Edition* as a conversation or reports about other people’s private lives which might be unkind, disapproving or not true. It is considered as a CSI due to the tem indicates as a habit which is originated from a certain culture and country. It falls under gesture and habit classification set by Newmark.

In datum 45, the term *high-fiving* refers to a gesture which is originated from certain countries and cultures. The term *high five* is defined by *Cambridge Advanced Learner’s Dictionary 3rd Edition* as a greeting or an expression of admiration in which two people each raise a hand above their

shoulder and bring the fronts of their hands together with force. It is considered as a CSI due to it is unfamiliar term in the target language and culture. It falls under gesture classification set by Newmark.

2. The Techniques and Ideologies in Translating the Culture-Specific Items

This part combines the discussion of the data based on the second and third formulated problem. It aims to analyze the techniques and ideologies used by the translator in translating CSIs in the source novel to the target novel. Adopting Jaleniauskienė and Čičelytė's classification of ideology, the following elaborations of translation techniques are divided into two groups of ideologies, namely foreignisation and domestication ideology.

a. Foreignisation Ideology

According to Jaleniauskienė and Čičelytė's model, foreignisation ideology shares two translation techniques, namely preservation and addition technique. Examples and elaborations of each technique as well as its sub-categories are elaborated below.

1) Preservation

Preservation technique is quite similar to the process of lexical borrowing, when an item from one language is borrowed by another language. By applying this technique, the translator allows the target readers to experience the closest they can get to the ST culture through its unaltered

CSIs placed in the TT. This technique is considered as the most foreign technique. The foreignisation effect is achieved simply by retaining the CSIs of the SL into the TL. It is divided into two types, namely *preservation of form* and *preservation of content*. Examples and elaborations of this technique as well as its sub-types are elaborated below.

a) **Preservation of form**

Preservation of form is simply done by retaining the source language terms without any changes in translation. According to the research findings the translator only uses the first type of preservation, i.e. *preservation of form* in translating the CSIs in the novel. Preservation technique is the most frequent technique under the foreignisation ideology used by the translator with 55 times or 71.4% of the total data. The elaborations of some examples are as follows.

Example 1: (Datum 4: 4/MC/PF/A/UA/UR)

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some **_naan_**.

TT : Aku ingat saat aku berumur delapan tahun, Ali mengantarku untuk membeli **naan**.

It was the part when Amir told about Ali who is Amir's father's servant. He stated that Ali used to take him to the bazaar to buy *naan* when he was eight years old. The term *naan* refers to a type of foods that is originated from Afghanistan culture. *Naan* is considered as a CSI by the researcher for

the concept which is unfamiliar for the target language and culture. It belongs to the category of Newmark's material culture.

The first type of preservation, i.e. *preservation of form* is used by the translator to translate the CSI in this datum. The CSI *naan* is retained in the target text without any changes and additional information nearby. *Naan* is defined by the glossary foreign terms in *The Kite Runner* as a round and flat bread. The foreignisation ideology is performed by the translator by using this technique. The effect of foreignisation is obviously achieved through the preservation of the CSI from the SL into the TL. This technique allows the target readers to recognize a CSI of the source culture and force them to understand the concept of *naan* without any additional information attach to the CSI.

Example 2: (Datum 37: 37/OC/PF/A/UA/UR)

ST : She was as beautiful as a *pari*, light brown hair, big hazel eyes...she had this laugh...I can still hear it sometimes.”

TT : Gadis itu secantik *pari*, rambutnya cokelat terang, mata lebarinya yang berwarna cokelat kehijauan selalu berbinar...dan tawanya...hingga saat ini, terkadang aku masih mendengarnya.”

In this context, Rahim Khan who is Baba's old friend told to Amir about a beautiful young woman, the daughter of his neighbor's servant namely Homaira. He said that she looks very beautiful woman like a *pari*. The term *pari* refers to an address term which is originated from Afghanistan culture. *Pari* is considered as a CSI for the concept which is unfamiliar in the

target language and culture. It belongs to the category of Newmark's organization, customs, procedures, and concepts.

Preservation of form is used by the translator to translate the CSI of the SL. The CSI *pari* is retaining in the target text without any changes and additional information nearby. *Pari* is defined by the glossary of foreign terms in *The Kite Runner* as a fairy or angel. The foreignisation ideology is performed by the translator by using this technique. The effect of foreignisation is obviously achieved through the preservation of the CSI from the SL into the SL. The target reader will face an alien concept and force them to understand the CSIs of the SL without any additional information in the target text.

Example 3: (Datum 2: 2/EC/PF/A/LA1/LR)

ST : When we were children, Hassan and I used to climb the **poplar trees** in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror.

TT : Saat kami masih kanak-kanak, aku dan Hasan suka memanjat **pohon-pohon poplar** yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin.

In this context, Amir told about his habit with Hassan where they used to spend their time by climbing the poplar trees to annoy their neighbors. The term *poplar* refers to a kind of tree which is easy to be found and grown in Afghanistan. Poplar is considered as the CSI because it is unfamiliar term for

the target language and culture. It belongs to the category of Newmark's ecology.

In this particular case, the translator chosen to preserve the first part of the CSI and literary translate only a part of the tem, i.e. the second word which is indicated the nature of the object. The term *poplar* is translated into *poplar*, while the term '*trees*' is literally translated into its equivalence *pohon-pohon* in target text. The fact that the term *poplar* is retained in the TL affirms that it is indeed a type that hardly replaced by other type of tree in the TL. *Poplar* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tall tree with branches that form a thin pointed shape. The foreignisation ideology is performed by the translator through this technique as its effect is achieved through the preservation of the CSI in this datum. Through this technique, the translator may insist in bringing the source culture implemented in the source text closer to the global target readers. They reading will not be smooth but they will gain something new by knowing new alien element.

b) preservation of content

Preservation of content occurs when the source language terms are not preserved, but a cultural reference receives a literal translation, with no further explanation. According to the research findings, the preservation of content is not used by the translator in translating the CSIs in the SL into the TL in this research. The most probably reason for this is the translator tried to

keep the foreignness atmosphere by retaining the original of CSIs from the SL without any changes in the target text.

2) Addition

This technique implies the addition of information which is not present in the SL, but which serves as an explanation of CSIs to the TL reader or viewer. This technique can be said as the kindest technique under the foreignisation ideology because it directly assists the target readers who may not be familiar with the concept of certain CSIs that are preserved in the SL. The foreignisation effect is achieved through preserving the CSI and adding its part of sense or its connotation in the TL. Addition is divided into two types, namely *addition inside the text* and *addition outside the text*. Examples and elaborations of this technique as well as its sub-types are elaborated below.

a) Addition inside the text

This technique occurs when the explanation is directly inserted inside the CSIs in translation. According to the research findings the translator only uses the first type of addition, i.e. *addition inside the text* in translating the CSIs in the novel. It is the third frequent technique used by the translator in translating the CSIs in the SL into the TL with 4 times or 5.2% of the total data. The elaborations of some examples are as follows.

Example 1: (Datum 42: 42/OC/AI/A/UA/LR)

- ST : For two years, I tried to get Baba to enroll in **ESL** classes to improve his broken English.
- TT : Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas **ESL-English as Second Language-** untuk memperbaiki bahasa Inggrisnya yang patah-patah.

It is in the part when Amir and his father lived in America. They lived in Fremont, San Francisco for two years. Amir tried to persuade his father Baba to enroll in ESL classes to improve his broken English. The abbreviation of *ESL* is considered as a CSI for the concept which is unfamiliar in the target language and culture.

The abbreviation of *ESL* is translated into *ESL English as Second Language*. The first type of addition, i.e. *addition inside the text* is used by the translator in translating this datum. The explanation '*English as Second Language*' is directly inserted inside the abbreviation of *ESL* in the target text. This is done by the translator in order to give guidance for the target readers who may unfamiliar and lack of knowledge with the abbreviation of *ESL*. *ESL* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as the teaching of English to speakers of the other languages who live in a country where English is an official or important language.

The translator performs his foreignisation ideology by retaining the CSI of the SL which is unfamiliar for the target readers in the target text. The additional information is added in order to assist the target readers in understanding the CSI of the SL in the target text.

Example 2: (Datum 67: 67/AI/A/LA1/LR)

- ST : The next few months were a blur of tests on Soraya: Basal body temperatures, blood tests for every conceivable hormone, urine tests, something called a “**Cervical Mucus Test**,” ultrasounds, more blood tests, and more urine tests.
- TT : Berbagai macam rangkaian tes yang begitu melelahkan dijalani Soraya selama beberapa bulan selanjutnya: Suhu basal tubuh, tes-tes darah untuk setiap hormon yang tidak pernah terpikirkan sebelumnya, sesuatu yang dinamakan *Cervical Mucus Test* – **Tes Selaput Lendir Saluran Rahim**, *ultrasound*, lebih banyak lagi rangkain tes darah dan tes urin.

It is part when Amir’s wife, Soraya does some therapies to recover her infertility in a hospital. One of some therapies is called a Cervical Mucus Test. The medical terms *Cervical Mucus Test* is considered as a CSI because these terms are unfamiliar for the target language and culture. It belongs to the classification of Newmark’s procedure.

In example 2, the medical terms *Cervical Mucus Test* is retained and an explanation “*Tes Selaput Lendir Saluran Rahim*” is added by the translator in the target text. This is done in order to give guidance for the target readers who may unfamiliar with the medical terms *Cervical Mucus Test*. Addition inside the text is used by the translator in translating this datum. The translator performs his foreignisation ideology by translating the CSI of the SL through this technique. The foreignisation effect is achieved through retaining the SL term which is unfamiliar for the target readers and adding additional information to clarify this item in the TL.

Example 3: (Datum 72: 72/OC/AI/A/LA1/LR)

ST : Rahim Khan told me how, when **the Northern Alliance** took over Kabul between 1992 and 1996, different factions claimed different part of Kabul.

TT : Rahim Khan menceritakan padaku situasi saat *Northern Alliance-Sekutu Utara*-menduduki Kabul antara tahun 1992 hingga 1996.

In this context, Rahim Khan told about the situation between 1992 and 1996 in Afghanistan where the Northern Alliance took over Kabul. He said that many different factions claimed different part of Kabul. *Northern Alliance* is considered a CSI because it comes from certain cultures and is unfamiliar term in the target language and culture. It belongs to the classification of Newmark's organization.

The CSI *Northern Alliance* is translated into *Northern Alliance – Sekutu Utara*. The first type of addition technique i.e. addition inside the text is used by the translator by adding an explanation inside the CSI in the target text. The explanation *Sekutu Utara* is added next to the phrase *Northern Alliance* in the target text. This is done in order to give assistance for the target readers who may unfamiliar with the CSI of the SL. The translator performs his foreignisation ideology by retaining the CSIs of the SL and adding additional information right after it in the target text.

b) Addition outside the text

This technique occurs when the explanation of the CSIs is provided outside the text, i.e. footnotes and glosses. According to the research findings, the addition outside the text is not used by the translator in translating the CSIs in the SL into the TL in this research. The most probably reason for this is the addition inside the text is more efficient than addition outside the text in providing the additional information for the reader of translation.

3) Mixed Technique

Mixed technique is a technique that combines two different techniques. According to research findings, there is found one mixed technique used by the translator in translating the CSI of the source novel in this research. It is a technique that combines two main techniques, namely preservation and addition. This technique combines the technique that preserves the original CSI of the SL into the TL with the intention to introduce the CSI to the target readers while at the same time attach additional information or the CSI's part of the sense or its connotation.

Mixed technique is the fourth frequent technique under the foreignisation ideology used by the translator in translating the CSIs of the SL into the TL this research. It was used with 3 times or 3.9% of the total data. The elaborations of some examples are as follows.

Example 1: (Datum 43: 43/PA/A/LA1/LR)

- ST : One Sunday in the spring of 1983, I walked into a small bookstore that sold used **paperbacks**, next to the Indian movie theater just west of where Amtrak crossed Fremont Boulevard.
- TT : Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual **buku-buku *paperback*** bekas, yang terletak di dekat gedung bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard.

It is the part when Amir and his father lived in America. Amir visited a small bookstore which sold used paperbacks in Fremont, California. He read a paperback which told about Mike Hammer's story. The term *paperback* is considered as a CSI due to the term is foreign and unfamiliar in the target language and culture. It belongs to the category of Newmark's material culture.

The term *paperback* is translated using the preservation and addition technique. The term *paperback* is translated into *buku-buku paperback*. The translator chooses this technique to give more assistance to the target readers in understanding the CSI while making sure that the target readers notice the CSI of the source culture. The first type of preservation i.e. preservation of form is used by the translator by retaining the SL terms *paperback*. The addition technique can be seen from the addition of the terms *buku-buku* in the target text. This is done in order to specify the CSI of the SL and to give assistance for the target readers who may unfamiliar with this item. *Paperback* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a book with a cover made of thin card.

The foreignisation ideology is performed by the translator in translating the CSIs through the combinations of preservation and addition technique. The application of this technique can give more assistance to the target readers in understanding the CSI while making sure that the target readers notice the CSI of the source culture.

Example 2: (Datum 70: 70/PA/A/LA1/LR)

- ST : It was the general who had given our **cocker spaniel** his name, Farsi for “Plato,” because, he said, if you looked hard enough and long enough into the dog’s filmy black eyes, you’d swear he was thinking wise thoughts.
- TT : Sang Jenderal-lah yang menamai **anjing cocker spaniel** kami itu.

It is the part when Amir told about his dog’s name. Soraya’s father general Taheri named his dog as *cocker spaniel*. The term *cocker spaniel* is considered as a CSI due to it is foreign and unfamiliar term in the target language and culture. It belongs to the category of Newmark’s ecology.

The CSI of the SL is translated using the preservation and addition technique. The terms *cocker spaniel* is retained in the target text and an explanation ‘*anjing*’ is added by the translator. This is done in order to specify the CSI for the target readers who may unfamiliar with the terms *cocker spaniel*. The addition technique can be seen from the explanation which is directly inserted inside the CSI in the target text. Meanwhile, the preservation technique is used by retaining the CSI of the SL in the target text.

The translator performs his foreignisation ideology by retaining the CSI of the SL without any changes in the TL. The translator's choice to add the term *anjing* left before *cocker spaniel* in order to specify the CSI in the target text. This technique can assist the target readers in identifying the term *cocker spaniel* as one of kinds of dog.

Example 3: (Datum 26: 26/MC/PA/A/LA1/LR)

ST : I envisioned us taking a Friday drive in Baba's car to Paghman, stopping on the way at Ghargha Lake for some fried **trout** and potatoes.

TT : Aku membayangkan kami berjalan-jalan pada hari Jumat, mengendarai mobil Baba menuju Paghman, dan dalam perjalanan singgah di Danau Gargha untuk menyantap **ikan trout** goreng dan kentang.

It is the part when Amir remembered a moment with his father when they driven to Paghman. They took a rest at Ghargha Lake and ate some fried trout and potatoes. The term *trout* is considered as CSI due to it is foreign and unfamiliar term for the target language and culture. It belongs to the category of Newmark's material culture.

The CSI of the SL is translated by the translator using the preservation and addition technique. The CSI *trout* is translated into *ikan trout*. The translator chooses this technique to give more assistance to the target readers in understanding the CSI while making sure that the target readers notice the CSI of the source culture. The first type of preservation i.e. preservation of form is used by retaining the SL terms *trout*. The addition technique can be

seen from the addition of the terms *ikan* in the target text. *Trout* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a fish that is a popular food, especially a brown type that lives in rivers and lakes or silver type that lives in the sea but returns to rivers to reproduce. The translator performs his foreignisation ideology by retaining the CSI of the SL without any changes and adding the explanation of CSI in the TL.

b. Domestication Ideology

Adopting Jaleniauskienė and Čičelytė's classification of translation ideology, domestication ideology shares five translation techniques, namely omission, globalisation, localisation, transformation and creation. This research finds that out of five techniques only two techniques used by the translator in translating the CSIs namely globalisation and localisation. Examples and elaborations of each technique are elaborated below.

1) Globalisation

Globalisation technique can be defined as the process of replacing CSIs with ones which are more neutral or general. The domestication effect is achieved by translating the CSIs in the SL into the more generic term or concept in TL. Such technique is needed to solve a translation problem of translating a complex CSI that is considered by the translator as something that cannot be easily elaborate in the TL. Globalisation is the least technique under domestication ideology used by the translator in translating the CSIs with only 1 time or 1.3%. The elaboration of the example is as follows.

(Datum 69: 69/OC/GL/LA/A1/R)

- ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn't cover the cost.
- TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan.

It is the part when Amir's wife Soraya did some therapy to recover her infertility in a hospital. They needed a lot of money to pay its cost. Amir asked HMO to help him but they could not cover the cost. The abbreviation of HMO is considered a CSI due to it is unfamiliar term in the target language and culture. It belongs to the category of Newmark's organization.

The globalisation technique is used by the translator to translate the CSI of the SL. The abbreviation of HMO is globalized by using more general words and adapting the pronunciation, spelling, and grammar rules of the TL. The abbreviation of HMO is translated into *perusahaan asuransi*. The most probable reason for this might be the fact that the target readers are not familiar and lack of knowledge with the abbreviation of HMO.

The abbreviation of HMO is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as Health Maintenance Organization which is a group that provides health care to people who pay to join it. The domestication ideology is performed by globalizing the CSI of the SL with the reference which is more general and acceptable for the target readers.

2) Localisation

Localisation technique is done by translating or replacing the CSIs of the SL with a target culture reference which is equivalent in meaning to the source culture reference. The domestication effect is achieved by translating the CSI of the SL with the target culture reference and adapting the pronunciation, spelling, and grammatical rules of the TL. This technique becomes the second frequent technique under domestication ideology used by the translator in translating the CSIs with 14 times or 18.2% of the total data. The elaborations of some examples are as follows.

Example 1: (Datum 19: 19/OC/LO/A/A1/R)

ST : The end, *official* end, would come first in April 1978 with the communist **coup d'état**, and then in December when Russian tanks would roll into the very same streets where Hassan and I played bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting.

TT : Akhir yang *sebenarnya* terjadi pada April 1978 saat kaum komunis melakukan **kudeta**, lalu pada Desember 1979, saat tank-tank Rusia berjalan melewati jalanan kota tempat aku dan Hassan biasa bermain, mengambil nyawa orang-orang Afghanistan yang kukenal dan memulai masa-masa pertumpahan darah yang terus berlangsung hingga sekarang.

It is the part when Amir told about the situation of Kabul in April 1978 when the communist coup d'état it, and when the Russian's tanks roll into the city in December 1979. The term *coup d'état* is considered as CSI due to it is foreign and unfamiliar in the target language and culture. It belongs to the category of Newmark's organization, customs, procedures, and concepts.

The term *coup d'état* is translated into *kudeta*. The CSIs of the SL is translated using the technique of localisation by adopting the pronunciation, spelling, and grammar rules of the TL. The CSI *coup d'état* is translated by its equivalence as *kudeta* in the target text. *Coup d'état* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a sudden illegal, often violent, taking of government power, especially by (part of) an army, while *kudeta* is defined by *Kamus Besar Bahasa Indonesia (KBBI)* as “perebutan kekuasaan (pemerintahan) dengan paksa” (2008: 830). (“compulsively taking of government power”, translated) The translator performs his domestication ideology by chosen already established translations that correspond to the grammar and pronunciation rules of the Indonesian language to translate the CSI of the SL into the TL.

Example 2: (Datum 21: 21/OC/LO/A/A1/R)

- ST : On **_Eid_**, the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.
- TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

It is the part when the Afghans celebrated the day of Eid after the holy month of Ramadan. As the Afghans tradition, in this moment the people dressed in their best and newest clothes and visited their family during the day. The term *Eid* is considered as the CSI due to it comes from certain

culture and country. It belongs to the category of Newmark's organizations, customs, and concepts.

In example 2, the CSI of the SL is translated using the localisation technique by adopting the pronunciation, spelling, and grammar rules of the TL. The CSI *Eid* is translated into its equivalence *Hari Idul Fitri* in the target text. *Eid* is defined by the glossary of foreign terms in *The Kite Runner* as three days of celebration of the holy month Ramadan. Meanwhile, *Hari Idul Fitri* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “hari raya setelah selesai menjalankan ibadah puasa yg jatuh pada tanggal 1 Syawal setelah selesai menjalankan ibadah puasa” (2008: 568). (“the day of celebration at the end of fasting month which is felt on 1 syawal after finished fasting month”, translated) The translator performs his domestication ideology by domesticated the CSIs of the SL by choosing already established translations that correspond to the grammar and pronunciation rules of the Indonesian language.

Example 3: (Datum 41: 41/SC/LO/A/A1/R)

ST : In 1980, when we were still in Kabul, the U.S. announced it would be boycotting the **Olympic Games** in Moscow.

TT : Pada 1980, saat kami masih tinggal di Kabul, AS mengumumkan bahwa mereka akan memboikot **Olimpiade** Moskow.

It is the part when Amir and his father lived in Kabul in 1980. At the time the U.S. announced that it would be boycotting the Olympic Games in Moscow. The term *Olympic Games* is considered as a CSI because it is unfamiliar term for the target language and culture. It falls under the classification of Newmark's social culture.

In this case, the translator is used the localisation technique to translate the CSIs of the SL by choosing already established translations that correspond to the grammar and pronunciation rules of the Indonesian language. The term *Olympic Games* is translated into its equivalence *Olimpiade* in the target text. *Olympic Game* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a set of international sports competitions that happen once every four years. Meanwhile, *olimpiade* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “pertandingan olahraga internasional yg diadakan setiap empat tahun di tempat yg berlainan” (2008: 1008). (“International sports competitions that hold in different places once every four years”, translated) The translator performs his domestication ideology by domesticated the CSIs of the SL by choosing already established translations that correspond to the grammar and pronunciation rules of the Indonesian language.

3. The Accuracy, Acceptability, and Readability of the CSIs Translation

The last part of this chapter deals with the accuracy, acceptability, and readability of the CSIs translation. Accuracy deals with the accuracy of transferring message from the SL into the TL as accurate as possible. Acceptability deals with the language naturalness of the translation which is compatible with the TL system. Readability deals with how easily written materials or translation can be read and understood by the readers.

Part of this chapter is constructed by the discussion on the score of the CSIs translation, including the score of the accuracy, acceptability, readability, and the average score of all assessment in order to be used as the final assessment of the translation product. The scores are obtained through the questionnaires distributed to the informants and respondents. The informant consists of three translation experts who are required to assess the score of the accuracy and acceptability of the CSIs translation. The respondent consists of three common readers who are required to assess the score of the readability of the CSIs translation. The elaborations and examples of accuracy, acceptability, and readability of the CSIs translation are presented as follows.

a. The Accuracy of the CSIs Translation

In order to assess the accuracy of the CSIs translation, *Accuracy Rating Instrument* is applied by the informants as the parameter. This instrument consists of three scales namely *accurate*, *less accurate*, and *inaccurate*. The examples of each scale are presented below.

1) Accurate

The translation of CSI is considered accurate if the meaning of CSI in the ST is accurately conveyed in the TT; there is no addition, deletion, distortion, and alteration of meaning; and the informants give score 3 for accuracy scale. This research discovers that from 77 data findings, 76 data or (98.7%) are considered accurate. The preservation, addition, and localisation techniques are the techniques in which can result accurate translation.

From the 76 accurate data, 55 data are using preservation technique, 14 data are using localization technique, 4 data are using addition technique, and 3 data are using mixed technique. The preservation technique contributes the major accurate data but not acceptable and difficult. Localisation technique contributes the major accurate, acceptable, and easy data. Addition and mixed technique contribute the major accurate data but less acceptable and average. The examples of accurate translation can be seen in the data that are presented below.

Example 1: (Datum 6: 6/MC/PF/A/UA/LR)

ST : We sat at a picnic table on the banks of the lake, just Baba and me, eating boiled eggs with **_kofta_** sandwiches--meatballs and pickles wrapped in **_naan_**.

TT : Kami duduk di meja piknik di tepi danau, hanya aku dan Baba, menyantap telur rebus dengan roti berlapis **kofta**-bola-bola daging dan acar yang dibungkus dalam lembaran *naan*.

Datum 6 is considered accurate since the CSI in the ST is loaned in the TT and there is no addition, deletion, distortion, and alteration of meaning. The translator is able to maintain the original meaning of CSI by retaining it without any changes in the TT. All the informants give score 3 for accuracy scale indicating that it is accurate.

Kofta is defined by the glossary of foreign terms in *The Kite Runner* as meatball. Although *kofta* is unfamiliar term in the target language and culture, the target readers can be recognized its meaning through the explanation of *kofta* which is available in the TT.

It is also considered unacceptable and less readable because the translation of *kofta* sounds unnatural or clumsy since the usage of specific items is not in accordance with the language system and culture of the TT and is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture.

Example 2: (Datum 21: 21/OC/LO/A/A1/R)

- ST : On **Eid**, the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.
- TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

Datum 21 is considered accurate since the meaning of CSI in the ST is accurately conveyed in the TT and there is no addition, deletion, distortion, and alteration of meaning. All the informants give score 3 for accuracy scale indicating that it is accurate.

Eid is defined by the glossary of foreign terms in *The Kite Runner* as three days of celebration after the holy month of Ramadhan, whereas *Hari Idul Fitri* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “hari raya setelah selesai menjalankan ibadah puasa yg jatuh pd tanggal 1 Syawal setelah selesai menjalankan ibadah puasa” (2008: 568). (“The day of celebration at the end of fasting month which is felt on 1 syawal after finished fasting month”, translated) The CSI *Eid* and its translation *Hari Idul Fitri* have similar meaning. Thus, it is considered as accurate translation.

This is also considered acceptable and readable since the translation of *Eid* sounds natural since it is in accordance with the language system and culture of the TL and is easily understood by the target readers since the usage of specific items is familiar for the readers. The translation of *Eid* is familiar in the target language and culture.

Example 3: (Datum 26: 26/MC/PA/A/LA1/LR)

ST : I envisioned us taking a Friday drive in Baba's car to Paghman, stopping on the way at Ghargha Lake for some fried **trout** and potatoes.

TT : Aku membayangkan kami berjalan-jalan pada hari Jumat, mengendarai mobil Baba menuju Paghman, dan dalam perjalanan singgah di Danau Gargha untuk menyantap **ikan trout** goreng dan kentang.

Datum 26 is considered accurate because the meaning of CSI in the ST is accurately conveyed in the TT since the CSI is loaned by the translator in the TT and there is no addition, deletion, distortion, and alteration of meaning. All the informants give score 3 for accuracy scale indicating that it is accurate.

Trout is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a fish that is a popular food, especially a brown type that lives in rivers and lakes or silver type that lives in the sea but returns to rivers to reproduce. In this case, although *trout* is unfamiliar term in the target language and culture, the target readers are able to recognize its meaning through the additional of word '*ikan*' in the TT. However, the original meaning of *trout* is not wholly understood by the readers.

This is also considered less acceptable and less readable because the translation of *trout* sounds natural enough due to the usage of specific items is not in accordance with the language system and culture of the TL, and is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture.

2) Less Accurate

The translation of CSI is considered less accurate if the meaning of CSI in ST is not fully conveyed in the TT; there is an addition, deletion, distortion, and alteration of meaning; and the informant give score 2 for accuracy scale. This research discovers that from 77 data findings, only 1 datum or (1.3%) is considered less accurate. The globalisation technique contributes the data which are less accurate but acceptable and easy. The example of less accurate translation can be seen in the datum is presented below.

Example 1: (Datum 69: 69/OC/GL/LA/A1/R)

ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn't cover the cost. (162)

TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan. (253)

Datum 69 is considered less accurate because the meaning of CSI in the ST is not wholly conveyed in the TT since the CSI is globalized by using more general or neutral words. The alteration of meaning is occurred from the specific one into the general one. The informants give different scores for accuracy scale. The first and third informant give score 2, while the second informant gives score 3 indicating that it is less accurate.

The abbreviation of *HMO* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as Healthy Maintenance Organization which is a group that provides health care to people who pay to join it. The original meaning of CSI is not wholly conveyed in the TT due to the CSI is globalized by using more general terms in the target text. The meaning of *HMO* is changed from specific one become more general in the TT.

It is also considered acceptable and readable because the translation of CSI sounds natural and is easily understood by the target readers due to the usage of specific items is in accordance with the language system and culture of the TT. Although its meaning becomes more general, *perusahaan asuransi* is acceptable and easy to understand by the target readers.

3) Inaccurate

The translation of CSI is considered inaccurate if the meaning of CSI is completely different or is not transferred at all in the TT or is omitted or deleted and the informants give score 1. The transformation and creation technique are the techniques in which can result inaccurate translation. In total 77 data have been analyzed, there are no data that can be considered inaccurate in this research. The most probably reason for this is the translator intends to introduce the CSI of the SL in the TL. This is done by retaining the CSIs in the ST without any changes in the TT.

b. The Acceptability of the CSIs Translation

To assess the acceptability of the CSIs translation, *Acceptability Rating Instrument* is applied by the informants as the parameter. This instrument consists of three scales namely *acceptable*, *less acceptable*, and *unacceptable*. The elaborations of each scale are presented below.

1) Acceptable

The translation of CSI is considered acceptable if it sounds natural; the usage of specific items is familiar for the readers and is in accordance with the language system and culture of the TT; and the informants give score 3 for acceptability scale. This research discovers that from 77 data findings, 15 data or (19.5%) are considered acceptable. The localisation and globalisation technique are the techniques in which can result acceptable translation.

From the 15 accurate data, 14 data are using localisation technique and 1 datum is using globalisation technique. The localisation technique contributes the major acceptable, accurate, and easy data. The globalisation technique contributes the data which are acceptable but less accurate and readable. The examples of acceptable translation can be seen in the data are presented below.

Example 1: (Datum 19: 19/OC/GL/A1/A/R)

- ST : The end, *official* end, would come first in April 1978 with the communist **coup d'état**, and then in December when Russian tanks would roll into the very same streets where Hassan and I played bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting.
- TT : Akhir yang *sebenarnya* terjadi pada April 1978 saat kaum komunis melakukan **kudeta**, lalu pada Desember 1979, saat tank-tank Rusia berjalan melewati jalanan kota tempat aku dan Hassan biasa bermain, mengambil nyawa orang-orang Afghanistan yang kukenal dan memulai masa-masa pertumpahan darah yang terus berlangsung hingga sekarang.

Datum 19 is considered acceptable since the CSI in the ST is domesticated by choosing already established translation that corresponds to the grammar and pronunciation rules of the Indonesian language. The translation of CSI sounds natural due to the usage of specific items is familiar for the target readers and is in accordance with the language system and culture of the TT. All the informants give score 3 for acceptability scale indicating that it is acceptable.

Coup d'état is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a sudden illegal, often violent, taking of government power, especially by (part of) an army, whereas *kudeta* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “perebutan kekuasaan (pemerintahan) dengan paksa” (2008: 830). (“Taking of government power in compulsive way”, translated) The translation of CSI sounds natural. It is acceptable for the target readers since the usage of specific items is familiar for the readers and is in accordance with the target language system and culture of the TL.

It is also considered accurate since the meaning of *coup d'état* in the ST is accurately conveyed in the TL. The CSI *coup d'état* and its translation *kudeta* have similar meaning. It is considered readable since the translation of *coup d'état* is easily understood by the target readers. The usage of specific items is familiar in the target language and culture.

Example 2: (Datum 21: 21/OC/LO/A/A1/R)

- ST : On **Eid**, the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.
- TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

Datum 21 is considered acceptable since the CSI in the ST is translated by adopting the grammar and pronunciation rules of the Indonesian language. The translation of CSI sounds natural due to the usage of specific items is familiar for the target readers and is in accordance with the language system and culture of the TT. All the informants give score 3 for acceptability scale indicating that it is acceptable.

Eid is defined by the glossary of foreign terms in *The Kite Runner* as three days of celebration after the holy month of Ramadhan, whereas *Hari Idul Fitri* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “hari raya setelah selesai menjalankan ibadah puasa yg jatuh pd tanggal 1 Syawal setelah selesai menjalankan ibadah puasa” (2008: 568). (“The day of celebration at

the end of fasting month which is felt on 1 syawal after finished fasting month”, translated) The translation of CSI sounds natural. It is acceptable for the target readers since the usage of specific items is familiar for the target readers and is in accordance with the language system and culture of the TL.

It is also considered accurate and readable because the meaning of *Eid* in the ST is accurately conveyed in the TL; the translation of *Eid* is easily understood by the target readers; and the usage of specific items is familiar in the target language and culture. The CSI *Eid* and its translation *Hari Idul Fitri* have similar meaning.

Example 3: (Datum 69: 69/OC/GL/A1/LA/R)

ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn't cover the cost.

TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan.

Datum 69 is considered acceptable since the CSI in the ST is globalized with general or neutral words which are more acceptable for the target readers. The usage of specific items is familiar for the readers and is in accordance with the target language system and culture of the TT. The first informant gives score 2, while the second and third informant gives score 3 for acceptability scale indicating that it is acceptable.

The abbreviation of *HMO* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as Healthy Maintenance Organization which is a group that provides health care to people who pay to join it. Although the original meaning of HMO is not fully conveyed in the TT, its translation is acceptable due to the usage of specific items is in accordance with the target language system and culture of the TT.

It is also considered less accurate and readable because the meaning of HMO in the ST is not fully conveyed in the TT and its translation sounds natural and is easily understood by the target readers since the usage of specific items is familiar for the readers and is in accordance with the language system and culture of the TL.

2) Less Acceptable

The translation of CSI is considered less acceptable if it sounds natural enough; the usage of specific items which is not in accordance with the target language system and culture of the TL; and the informants give score 2 for acceptability scale. This research discovers that from 77 data findings, 12 data or (15.6%) are considered less acceptable. The addition, preservation, and mixed technique are the techniques in which can result less acceptable translation.

From the 12 less acceptable data, 6 data are using preservation technique, 3 data are using addition technique and 3 data are using mixed technique. The addition and mixed technique contribute the major less

acceptable data but less readable and accurate. The examples of less acceptable translation can be seen in the data are presented below.

Example 1: (Datum 72: 72/OC/AI/LA1/A/LR)

- ST : Rahim Khan told me how, when **the Northern Alliance** took over Kabul between 1992 and 1996, different factions claimed different part of Kabul.
- TT : Rahim Khan menceritakan padaku situasi saat *Northern Alliance-Sekutu Utara*-menduduki Kabul antara tahun 1992 hingga 1996.

Datum 72 is considered less acceptable because the translation of CSI generally sounds natural enough but there are a few problems on the usage of specific items which are not in accordance with the target language system and culture of the TL. The first and third informants give score 2, while the second informant gives score 3 for acceptability scale indicating that it is less acceptable.

Northern Alliance refers a multiethnic alliance in Afghanistan who practices a moderate form of Islam and is united in their opposition to the Taliban (www.thefreedictionary.com). *Northern Alliance* is translated into *Northern Alliance – Sekutu Utara*. Generally, it sounds natural enough but there are some specific items which are not in accordance with the target language system and culture of the TL. It is occurred because of the concept of addition technique which preserves the SL terms and clarifies its meaning by adding an extra explanation in the TL.

This is also considered accurate and less readable since the CSI in the ST is loaned by the translator in the TT and its translation is generally understood by the target reader, although it is unfamiliar in the target language and culture. The additional information may assist the target readers in understanding the meaning of CSI in the TT.

Example 2: (Datum 43: 43/MC/PA/LA1/A/LR)

- ST : One Sunday in the spring of 1983, I walked into a small bookstore that sold used **paperbacks**, next to the Indian movie theater just west of where Amtrak crossed Fremont Boulevard.
- TT : Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual **buku-buku *paperback*** bekas, yang terletak di dekat gedung bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard.

Datum 43 is considered less acceptable because the translation of CSI sounds natural enough since there is a specific item which is not in accordance with the target language system and culture of the TL. All the informants give score 2 for acceptability scale indicating that it is less acceptable.

Paperback is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a book with a cover made of thin card. The term '*paperbacks*' is translated into '*buku-buku paperback*'. Generally, it sounds natural but there is a specific item which is not in accordance with the target language system and culture of the TL. It is occurred because of the concept of addition technique.

This is also considered accurate and less readable since the CSI *paperback* is loaned by the translator in the TT and its translation can be understood by the target reader, although it is unfamiliar in the target language and culture. The additional information '*buku-buku*' may assist the readers in understanding the meaning of *paperback* in the TT.

Example 3: (Datum 2: 2/EC/PF/LA1/A/LR)

ST : When we were children, Hassan and I used to climb the **poplar trees** in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror.

TT : Saat kami masih kanak-kanak, aku dan Hasan suka memanjat **pohon-pohon poplar** yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin.

Datum 2 is considered less acceptable because the translation of CSI sounds natural enough since there is a specific item which is not in accordance with the target language system and culture of the TL. All the informants give score 2 for acceptability scale indicating that it is less acceptable.

Poplar is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tall tree with branches that form a thin pointed shaped. '*Poplar trees*' in the ST is translated into *pohon-pohon poplar* in the TT. Generally, the translation of CSI sounds natural but there is a specific item which is not familiar for the readers and is not in accordance with the target language system and culture of the TL.

This is also considered accurate and less readable since the CSI *poplar* is loaned by the translator in the TT and its translation is generally understood by the target readers. Although the term *poplar* is understood by the readers, it is still unfamiliar in the target language and culture.

3) Unacceptable

The translation of CSI is considered unacceptable if it sounds unnatural or clumsy; the usage of specific items is not in accordance with the target language system and culture of the TL; and the informants give score 1 for acceptability scale. This research discovers that from 77 data findings, 50 data or (64.9%) are considered unacceptable. The preservation technique is the technique in which can result unacceptable translation. It contributes the major unacceptable and unreadable but accurate data. From the 50 unacceptable data, 49 data are using preservation technique and only 1 datum is using addition technique. The examples of unacceptable translation can be seen in the data that are presented below.

Example 1: (Datum 4: 4/MC/PF/UA/A/UR)

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some **_naan_**.

TT : Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli **naan**.

Datum 4 is considered unacceptable because the translation of CSI sounds unnatural and clumsy. The usage of specific items is not in accordance with the target language system and culture of the TL. The first and second informant give score 2, while the third informant gives score 3 that it is indicating it is less acceptable. Differently, the researcher scores 1 for this datum because the translation of CSI is unnatural and clumsy since it is not in accordance with the target language system and culture of the TL. Thus, it is considered unacceptable.

Naan is defined by the glossary of foreign words in *The Kite Runner* as flat bread or a light round cake. The CSI *naan* is translated by the translator into *naan* in the TT. The original meaning of *naan* is difficult to understand by the target readers since there is no any additional information available to clarify it in the TT. The term *naan* is not familiar for the target language and culture.

It is also considered accurate since the CSI *naan* is loaned by the translator in the TT. The meaning of *naan* is accurately conveyed in the TT since it retaining without any changes in the TT. It is considered unreadable because the translation of *naan* is difficult to understand by the target readers since it is unfamiliar in the target language and culture.

Example 2: (Datum 6: 6/MC/PF/UA/A/LR)

ST : We sat at a picnic table on the banks of the lake, just Baba and me, eating boiled eggs with **_kofta_** sandwiches-- meatballs and pickles wrapped in **_naan_**.

TT : Kami duduk di meja piknik di tepi danau, hanya aku dan Baba, menyantap telur rebus dengan roti berlapis **kofta**-bola-bola daging dan acar yang dibungkus dalam lembaran *naan*.

Datum 6 is unacceptable because the translation of CSI sounds unnatural and clumsy. The usage of specific items is not in accordance with the target language system and culture of the TT. All the informants give score 2 for acceptability scale indicating that it is less acceptable. Differently, the researcher scores 1 for this datum because the translation of CSI is not unnatural and clumsy. Thus, it is considered unacceptable.

Kofta refers to meatballs and pickles wrapped in *naan*. The target readers may be understood the original meaning of *kofta* since there is an additional explanation to clarify it available in the TT. However, the translation of CSI is unfamiliar for the target language and culture and is not in accordance with the language system and culture of the TL.

It is also considered accurate since the CSI *kofta* is loaned by the translator in the TT. The meaning of *kofta* is accurately conveyed in the TT since it retaining without any changes in the TT. It is considered less readable because the translation of CSI is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture.

Example 3: (Datum 42: 42/OC/AI/UA/A/LR)

- ST : For two years, I tried to get Baba to enroll in **ESL** classes to improve his broken English.
- TT : Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas **ESL-English as Second Language-** untuk memperbaiki bahasa Inggrisnya yang patah-patah.

Datum 42 is unacceptable because the translation of CSI sounds unnatural and clumsy. The usage of specific items is not in accordance with the target language system and culture of the TL. All the informants give score 3 for acceptability scale indicating that it is acceptable. Differently, the researcher scores 1 for this datum because the translation of CSI sounds unnatural or clumsy since it is not in accordance with the target language system and culture of the TL. Thus, it is considered unacceptable.

ESL is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as the teaching of English to speakers of the other languages who live in a country where English is an official or important language. The translation of CSI sounds unnatural and clumsy since it is not accordance with the target language system and culture of the TL.

It is also considered accurate since the CSI is retained by the translator without any changes in the TT. It is considered less readable because the translation of CSI is generally understood by the target readers. The meaning of ESL can be understood, although it is unfamiliar for the target language and culture. The explanation which is available in the TT helps the target readers in understanding the original meaning of ESL in the TT.

c. The Readability of the CSIs Translation

To assess the readability of the CSIs translation, *Readability Rating Instrument* is applied by the informants as the parameter. This instrument consists of three scales namely *readable*, *less readable*, and *unreadable*. The elaborations of each scale are presented below.

1) Readable

The translation of CSI is considered readable if it easily understood by the target readers; the usage of specific items is familiar in the target language and culture; and the respondents give score 3 for readability scale. This research discovers that from 77 data findings, 15 data or (19.5%) are considered readable. The localisation and globalisation technique are the techniques in which can result easy translation. From 15 easy data, 14 data are using localisation technique and only 1 datum is using globalisation technique. Localisation technique contributes the major readable, accurate, and acceptable data. Globalisation technique contributes the data which are readable and acceptable but less accurate. The examples of readable translation can be seen in the data that are presented below.

Example 1: (Datum 21: 21/OC/LO/R/A/A1)

ST : On **_Eid_**, the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families.

TT : Pada **Hari Idul Fitri**, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka.

Datum 21 is considered readable because the translation of CSI is easily understood by the target readers since it localized by adopting the pronunciation, spelling, and grammatical rules of the Indonesian language. The usage of specific items is familiar in the target language and culture. All the respondents give score 3 for readability scale indicating that it is easy.

Eid is defined by the glossary of foreign terms in *The Kite Runner* as three days of celebration after the holy month of Ramadhan, whereas *Hari Idul Fitri* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “hari raya setelah selesai menjalankan ibadah puasa yg jatuh pd tanggal 1 Syawal setelah selesai menjalankan ibadah puasa” (2008: 568). (“The day of celebration at the end of fasting month which is felt on 1 syawal after finished fasting month”, translated) *Eid* is translated by the translator into its equivalence in the TT *Hari Idul Fitri* which is easily understood by the target readers and is familiar in the target language and culture.

This is also considered accurate and acceptable because the meaning of *Eid* in the ST is accurately conveyed in the TT and its translation *Hari Idul Fitri* sounds natural since the usage of specific items is in accordance with the language system and culture of the TT. The CSI *Eid* and its translation *Hari Idul Fitri* have similar meaning. *Hari Idul Fitri* is easily understood by the target readers due to it is familiar for the target readers.

Example 2: (Datum 19: 19/OC/LO/R/A/A1)

ST : The end, *official* end, would come first in April 1978 with the communist **coup d'état**, and then in December when Russian tanks would roll into the very same streets where Hassan and I played bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting.

TT : Akhir yang *sebenarnya* terjadi pada April 1978 saat kaum komunis melakukan **kudeta**, lalu pada Desember 1979, saat tank-tank Rusia berjalan melewati jalanan kota tempat aku dan Hassan biasa bermain, mengambil nyawa orang-orang Afghanistan yang kukenal dan memulai masa-masa pertumpahan darah yang terus berlangsung hingga sekarang.

Datum 19 is considered readable since the CSI in the ST is domesticated by choosing already established translation that corresponds to the grammar and pronunciation rules of the Indonesian language. The translation of CSI is easily understood by the target readers since the usage of specific items is familiar for the target language and culture. All the respondents give score 3 for readability scale indicating that it is easy.

Coup d'état is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a sudden illegal, often violent, taking of government power, especially by (part of) an army, whereas *kudeta* is defined by *Kamus Besar Bahasa Indonesia* (KBBI) as “perebutan kekuasaan (pemerintahan) dengan paksa” (2008: 830). (“Taking of government power in compulsive way”, translated) The translation of CSI is easily understood by the target readers since it is familiar in the target language and culture.

It is also considered accurate and acceptable because the meaning of CSI in the ST is accurately conveyed in the TL and the translation of CSI sounds natural since it is in accordance with the target language system and culture of the TL. The CSI *coup d'état* and its translation *kudeta* have similar meaning. *Kudeta* is acceptable for the target readers since it is in accordance with the language system and culture of the TL.

Example 3: (Datum 69: 69/OC/GL/R/LA/A1)

ST : We received a polite letter from our **HMO**, wishing us the best of luck, regretting they couldn't cover the cost.

TT : Kami menerima surat resmi dari **perusahaan asuransi** kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan.

Datum 69 is considered readable since the CSI in the ST is globalized with general or neutral words which are more acceptable for the target readers. The usage of specific items is familiar in the target language and culture. The first respondent gives score 2, while the second and third respondent give score 3 for readability scale indicating that it is easy.

The abbreviation of *HMO* is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as Healthy Maintenance Organization which is a group that provides health care to people who pay to join it. Although the original meaning of HMO is not fully conveyed in the TT, its translation is considered easy since the usage of specific items is familiar in the target language and culture.

It is also considered less accurate and acceptable because the meaning of CSI in the ST is not fully conveyed in the TT and its translation sounds natural due to the usage of specific items is in accordance with the language system and culture of the TT.

2) Less Readable

The translation of CSI is considered less readable if it is generally understood by the target readers but there are some specific items which are not familiar in the target language and culture. The respondents give score 2 for readability level. This research discovers that from 77 data findings, 40 data or (51.9%) are considered average. The preservation, addition and mixed technique are the techniques in which can result less readable translation.

From the 40 less readable data, 33 are using preservation technique, 4 data are using addition technique, and 3 data are using mixed technique. Preservation technique contributes the major less readable and unacceptable data but accurate. Addition and mixed technique contribute the major less readable and less acceptable data but accurate. The examples of less readable translation can be seen in the data that are presented below.

Example 1: (Datum 2: 2/EC/PF/LR/A/LA1)

ST : When we were children, Hassan and I used to climb the **poplar trees** in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror.

TT : Saat kami masih kanak-kanak, aku dan Hasan suka memanjat **pohon-pohon poplar** yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin.

Datum 2 is considered less readable because the translation of CSI is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture. All the respondents give score 2 for acceptability scale indicating that it is less readable.

Poplar is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a tall tree with branches that form a thin pointed shaped. '*Poplar trees*' in the ST is translated into *pohon-pohon poplar* in the TT. Generally, the term *poplar* can be understood by the target readers but it is still unfamiliar in the target language and culture.

This is also considered accurate since the CSI *poplar* is loaned by the translator in the TT. It is considered less acceptable because the translation of CSI sounds natural enough because there is a specific item which is nit in accordance with the target language system and culture of the TL.

Example 2: (Datum 72: 72/OC/AI/LR/A/LA1)

ST : Rahim Khan told me how, when **the Northern Alliance** took over Kabul between 1992 and 1996, different factions claimed different part of Kabul.

TT : Rahim Khan menceritakan padaku situasi saat *Northern Alliance-Sekutu Utara*-menduduki Kabul antara tahun 1992 hingga 1996

Datum 72 is considered less readable because the translation of CSI is generally understood by the target readers but there are a few problems on the usage of specific items which are not familiar in the target language and culture. The first and second respondent give score 2, while the third respondent gives score 3 for readability scale indicating that it is less readable.

Northern Alliance refers a multiethnic alliance in Afghanistan who practices a moderate form of Islam and is united in their opposition to the Taliban (www.thefreedictionary.com). *Northern Alliance* is translated by the translator into *Northern Alliance – Sekutu Utara*. The translation of CSI can be understood by the readers but there are some specific items which are not familiar in the target language and culture. It is occurred because of the concept of addition technique. The original CSI is retained and an explanation is added to clarify its connotation in the TT.

This is also considered accurate since the original CSI in the ST is retained by the translator in the TT. The translator is able to maintain the original meaning of CSI in the TT. It is considered less acceptable because the translation of CSI sounds natural enough since there are some specific items which are not familiar in the target language and culture.

Example 3: (Datum 43: 43/MC/PA/LR/A/LA1)

- ST : One Sunday in the spring of 1983, I walked into a small bookstore that sold used **paperbacks**, next to the Indian movie theater just west of where Amtrak crossed Fremont Boulevard.
- TT : Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual **buku-buku paperback** bekas, yang terletak di dekat gedung bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard.

Datum 43 is considered less readable because the translation of CSI is generally understood by the target readers but there is a specific item which is not familiar in the target language and culture. All the respondents give score 2 for readability scale indicating that it is less readable.

Paperback is defined by *Cambridge Advanced Learner's Dictionary 3rd Edition* as a book with a cover made of thin card. The CSI *paperback* is translated by the translator into *buku-buku paperback*. Generally, the translation of CSI can be understood but there is a specific item which is not familiar in the target language and culture. It is occurred because of the concept of addition technique.

This is also considered accurate and less acceptable since the CSI *paperback* is retained by the translator in the TT and its translation sounds natural enough since there is a specific item which is not in accordance with the target language system and culture of the TL. The tem *paperback* is not familiar for the target readers.

3) Unreadable

The translation of CSI is considered unreadable if it is difficult to understand by the target readers; the usage of specific items is not familiar in the target language and culture; and the respondents give score 1 for readability scale. This research discovers that from 77 data finding, 22 data or (28.6%) are considered unreadable. The preservation technique is the technique in which can result unreadable translation. It contributes the major unreadable and unacceptable data but accurate. There are 22 unreadable data found using preservation technique in this research. The examples of unreadable translation can be seen in the data that are presented below.

Example 1: (Datum 4: 4/MC/PF/UR/A/UA)

ST : I remember one day, when I was eight, Ali was taking me to the bazaar to buy some **naan**.

TT : Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli **naan**.

Datum 4 is considered unreadable because the translation of CSI is difficult to understand since the usage of specific items is not familiar in the target language and culture. All the respondents give score 1 for readability scale indicating that it is unreadable.

Naan is defined by the glossary of foreign terms in *The Kite Runner* as bread; a light round cake. The translation of *naan* is difficult to understand since it is not familiar in the language and culture. The target readers are difficult to understand the meaning of *naan* because it is unfamiliar in the

target language and culture. Moreover, there is no explanation available to clarify the meaning of CSI in the target text.

It also considered accurate since the CSI *naan* in the ST is loaned by the translator in the TT. The translator is able to maintain the meaning of *naan* since it is retained without any changes in the TT. It is considered unacceptable since the translation of *naan* sounds unnatural because it is not in accordance with the language system and culture of the TL. The term *naan* is not familiar to the target readers and culture.

Example 2: (Datum 58: 58/OC/PF/UR/A/UA)

ST : It did bother me a bit, but I had pondered this quite a lot in the weeks before I asked Baba to go *khastegari*.

TT : Ini sedikit mengganguku, namun aku telah mempertimbangkan kemungkinan ini masak-masak sejak seminggu sebelum aku meminta Baba untuk pergi melakukan *khastegari*.

Datum 58 is considered unreadable because the translation of CSI is difficult to understand since it is not familiar in the target language and culture. The usage of specific items is not familiar for the target readers. The respondents give different score for readability scale. The second respondent gives score 2 while the first and third respondent give score 1 indicating that it is unreadable.

Khastegari is defined by to the glossary of foreign terms in *The Kite Runner* as a suitor's official visitation to a prospective mate's family usually accompanied by his mother, sister, or khala to propose marriage. The translation of *khastegari* is not familiar in the target language and culture. The target readers are difficult to understand the original meaning of *khastegari* due to it is unfamiliar term for the target readers. Moreover, there is no explanation available to clarify the meaning of *khastegari* in the TT.

It also considered accurate since the CSI *khastegari* in the ST is preserved without any changes in the TT. It is considered unacceptable since the translation of *khastegari* sounds unnatural because it is not in accordance with the language system and culture of the TL.

Example 3: (Datum 47: 47/MC/PF/UR/A/UA)

ST : He pointed to the **jukebox**.

TT : Baba melonggarkan dasinya dan memberikan segenggam koin 25 sen pada si Pak Tua dan menunjuk ke arah **jukebox**.

Datum 47 is considered unreadable because the translation of CSI is difficult to understand since it is not familiar in the target language and culture. The usage of specific items is not familiar for the target readers. The respondents give different scores for readability scale in this datum. The first and second respondent give score 1, while the third respondent gives score 2 indicating that it is unreadable.

Jukebox is defined by *Advanced Learner's Dictionary 3rd Edition* as a machine in a bar etc. which plays recorded music when a coin is put into it. The translation of *jukebox* is difficult to understand since it is not familiar in the language and culture. The target readers are difficult to understand the original meaning of *jukebox*. Moreover, there is no explanation available to clarify the meaning of *jukebox* in the TT.

It also considered accurate since the CSI *jukebox* in the ST is preserved without any changes in the TT. The translator is able to maintain the meaning of *jukebox* since it is loaned in the TT. It is considered unacceptable since the translation of *jukebox* sounds unnatural since it is not in accordance with the language system and culture of the TL. The translation of *jukebox* is unacceptable for the target readers.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Based on the research findings and the analyses, the conclusions are formulated as follows.

1. Type of CSIs found in the Hosseini's *The Kite Runner*

Based on the findings in Chapter IV, all types of CSI are found in the novel *The Kite Runner*. They are Ecology; Material Culture; Source Culture; Organization, Customs, Concepts; and Gestures and Habits. Out of 77 total data, organization, customs, activities, procedures, and concepts category is in the highest rank with 35 data, Material Culture category is in the second highest rank with 26 data and it is followed by Social Culture in the third highest rank with 8 data and Ecology category is in the fourth highest rank with 6 data. Gesture and Habits becomes the lowest rank with only 2 data.

2. Translation Techniques used by the Translator in translating the CSIs of Hosseini's *The Kite Runner*

Concerning the second objective of the research, which is related to the translation techniques used by the translator in translating the CSIs of the SL, there are five techniques namely preservation, addition, localisation, globalisation, and mixed technique used by the translator in translating 77 data findings from 286 pages of the source text. Preservation is the most frequent technique used by the translator with 55 data or 71.4% from all of the

data findings. Localisation is the second most frequent technique used by the translator with 14 data or 18.2%. Addition is the third most frequent technique used by the translator with 4 data or 5.2%. The mixed technique is the fourth most frequent technique used by the translator with 3 data or 3.9%. Globalisation is the most infrequent technique used by the translator with only 1 datum or 1.3%. Meanwhile, the omission, transformation, and creation technique have not been employed at all.

3. The Ideological Tendency of the Translator in translating the CSIs of Hosseini's *The Kite Runner*

As the fact that the ideology of the translator can be traced from the techniques used by the translator in the translation process, it concludes that the ideological tendency of the translator in translating the CSIs is the foreignisation ideology. The ideology is indicated by the usage of preservation, addition, and mixed technique. These three techniques are used 62 times or 80.5%, whereas the rest technique under domestication ideology – globalisation and localisation– are used 15 times or 19.5%. The fact that foreignisation is the dominant ideology used by the translator in translating the CSIs indicates that the translator inclined to bring the target text closer to the source culture.

4. The Accuracy, Acceptability, and Readability of the CSIs Translation

In relation to the four formulated problem evaluating the accuracy, acceptability, and readability of the CSIs translation, it concludes that such translation are considered accurate in term of accuracy, but they are unacceptable and unreadable in terms of acceptability and readability.

According to the result of questionnaires distributed to the informants and respondents, from the 77 data findings, 76 data (98.7%) are considered accurate and only 1 datum (1.3%) is considered less accurate. Meanwhile, there are no data that can be considered inaccurate. In terms of acceptability, there are 15 data (19.5%) that are considered acceptable, 12 data (15.6%) are considered less acceptable, and 50 data (64.9%) are considered unacceptable. Meanwhile, in terms of readability, there are 15 data (19.5%) are considered readable, 40 data (51.9%) are considered less average, and 22 data (28.6%) are considered unreadable.

B. Suggestions

Based on the conclusion of the research, some points can be suggested to some parties as the following.

1. To Translator

This research found that a large number of CSIs in the SL are preserved by using the preservation technique. There are only some CSIs which are translated by using localisation technique. In addition, the ideological tendency of the translator in translating the CSIs is foreignisation

ideology. It is indicated by the use of preservation technique which is more dominant than other techniques. Given the fact, the ideology chosen by the translator can affect on the quality of translation and the whole choices of translation techniques. Therefore, the researcher suggests four things for the translator. Firstly, preservation technique could not be overused since it produces the CSIs translation which is high scale in accuracy but low scale in acceptability and readability. Secondly, localisation technique is a suitable technique to translate the CSIs since it produces the translations which are high scale in accuracy, acceptability, and readability. Thirdly, since foreignisation ideology is hard to keep up with within the text, the translator may want to use glossary terms to give more vivid descriptions about the CSIs kept in the target language, especially when the translator has to deal with big cultural gaps and times. Finally, it would be ideal if the translator who deals with CSIs pay more attention to the dominant or particular types of CSI and the techniques to translate them. This is for ensuring the consistency of the translation process.

2. To the Students of English Language and Literature Majoring in Translation

It is suggested that students of translation studies consider the topic of ideology in translating the CSIs from English to *Bahasa Indonesia* when they are going to conduct a research on the field of translation. One of the main reasons is due to the lack of research about the ideology of translation that

focuses on the translation of CSIs which is known having complicated problems. It is also interesting to discover how a translator is able to face difficulties of cultural gap and time.

3. To Other Researchers

The result of this research is expected to be useful for those who want to conduct further research about translation ideologies in translating the culture-specific items. This research can be one of the source of information which might be needed to make a more detail research of culture-specific items translation. According to the research findings, the techniques proposed by Davies that are used by the translator cannot be implied as the suitable technique to translate the culture-specific items in this research. The techniques have their own effects to the translation quality. They result a translation which are not always good in terms of accuracy, acceptability, and readability. In addition, the translation ideologies should be considered carefully since it decides the outcome of translation. Therefore, the researcher suggests to other researcher to find another translation techniques which are more appropriate to analyze culture-specific items.

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APPENDICES

A. APPENDIX 1: Data Sheet

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E	M	S	O	G	P	P	A	A	O	O	G	L	T	C	A	L	I	A	L	U	R	L	U
1/EC/PF/A/LA1/LR	I sat on a park bench near a willow tree . (2)	Aku duduk di bangku taman di dekat pohon willow , mwmikirkan ucapan Rahim Khan sebelum dia memutuskan sambungan telepon, ucapan yang ditambahkan, seolah sebelumnya terlupakan. (14)	√					√										√				√			√	
2/EC/PF/A/LA1/LR	When we were children, Hassan and I used to climb the poplar trees in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror. (3)	Saat kami masih kanak-kanak, aku dan Hasan suka memanjat pohon-pohon poplar yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin. (15)	√					√										√				√			√	
3/EC/PF/A/LA1/LR	On the south end of the garden, in the shadows of a loquat tree , was the servant's home, a modest little mud hut where Hassan lived with his father. (5)	Di bagian selatan kebun itu, di bawah bayangan pohon loquat , berdirilah tempat tinggal pelayan, pondok kecil sederhana berdinding tanah liat, tempat Hassan dan Ayahnya tinggal. (18)	√					√										√				√			√	

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A L I A	A L I A	A L A 1	U A	R	L R	U R			
4/MC/PF/A/UA/UR	I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _naan_ . (7)	Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli naan . (22)		√				√								√					√			√		
5/OC/PF/A/UA/LR	If the story had been about anyone else, it would have been dismissed as laaf , that Afghan tendency to exaggerate – sadly, almost a nation affliction; if someone bragged that his son was a doctor, chances were the kid had once passed a biology test in High School. (11)	Kalau saja tentang orang lain, cerita itu pasti sudah dianggap laaf , kecenderungan orang Afghan untuk membesarkan cerita – yang sayangnya, sudah menjadi kebiasaan penduduk negeri ini. (27)				√		√								√					√		√			
6/MC/PF/A/UA/LR	We sat at a picnic table on the banks of the lake, just Baba and me, eating boiled eggs with _kofta_ sandwiches--meatballs and pickles wrapped in _naan_ . (12)	Kami duduk di meja piknik di tepi danau, hanya aku dan Baba, menyantap telur rebus dengan roti berlapis kofta -bola-bola daging dan acar yang dibungkus dalam lembaran naan .(29)		√				√								√					√		√			

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A	L A	I	A 1	L A 1	U A	R	L R	U R	
7/OC/LO/A/A1/ R	He lectured us about the virtues of <i>zakat</i> and the duty of <i>hadj</i> ; he taught us the intricacies of performing the five daily <i>namaz</i> prayers, and made us memorize verses from the Koran-and though he never translated the words for us, he did stress, sometimes with the help of a stripped willow branch, that we had pronounce the Arabic words correctly so God would hear us better. (14)	Dia mengajarkan pada kami manfaat berzakat dan kewajiban menunaikan ibadah haji; dia mengajarkan pada kami keutamaan menjalankan sholat lima waktu, dan menyuruh kami menghafalkan ayat-ayat Al-Quran-meskipun dia tak pernah menerjemahkannya untuk kami, dia menekankan, kadang-kadang dengan bantuan ranting pohon <i>willow</i> yang sudah dihakuskan, bahwa kami harus membaca ayat-ayat berbahasa Arab itu dengan benar supaya Tuhan mendengar kami lebih jelas. (32)				√							√			√			√			√				
8/OC/LO/A/A1/ R	He lectured us about the virtues of <i>zakat</i> and the duty of <i>hadj</i> ; he taught us the intricacies of performing the five daily <i>namaz</i> prayers, and made us memorize verses from the Koran-and though he	Dia mengajarkan pada kami manfaat berzakat dan kewajiban menunaikan ibadah haji ; dia mengajarkan pada kami keutamaan menjalankan sholat lima waktu, dan menyuruh kami				√								√			√			√			√			

Code	ST	TT	Types of CSIs					Techniques									Translation Quality Assessment								
																	Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A A	L A	I	A 1	L A 1	U A	R R	L R	U R
10/OC/LO/A/A 1/R	He told us one day that Islam considered drinking a terrible sin; those who drank would answer for their sin on the day of Qiyamat , Judgment Day. (14)	Suatu hari dia memberi tahu kami bahwa dalam Islam, meminum minuman keras termasuk dalam dosa besar; para peminum akan menebus dosa mereka saat hari Kiamat , Hari Pembalasan. (32)				√								√			√			√			√		
11/MC/PF/A/U A/UR	People bought their scotch as “medicine” in brown paper bags from selected “pharmacies”. (14)	Mereka membeli scotch yang terbungkus dalam kantong kertas berwarna coklat di “toko obat” tertentu yang menjual “obat” khusus. (32)		√				√									√					√			√
12/SC/PF/A/U A/LR	IN SCHOOL, we used to play a game called Sherjangi , or “Battle of the Poems.” (17)	Di sekolah, kami biasa bermain Sherngaji , atau “Adu Puisi”. (36)			√			√									√					√		√	
13/SC/PF/A/U A/LR	I remember one time Baba took me to the yearly Buzkashi tournament that took place on the first day of spring, New Year’s Day. (18)	Aku ingat, suatu ketika Baba mengajakku menonton turnamen tahunan Buzkashi yang diadakan pada hari pertama musim semi, yang bertepatan dengan Hari Tahun Baru. (38)			√			√									√					√		√	

Code	ST	TT	Types of CSIs					Techniques								Translation Quality Assessment								
								Foreignisation				Domestication				Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A	L A	I	A 1	L A 1	U A	R	U A
14/SC/PF/A/U A/LR	A <i>chapandaz</i> , a highly skilled horseman usually patronized by rich afictionados, has to snatch a goat or cattle carcass from the midst of a melee, carry tahat carcass with him around the stadium at full gallop, and drop it in a scoring circle while a team of other <i>chapandaz</i> chases him and does everything in its power –kick, claw, whip, punch-to snacth the carcass from him. (18)	Seorang <i>chapandaz</i> , penunggang kuda yang sangat ahli, yang biasanya disponsori oleh pecinta olahraga kaya, harus memisahkan bangkai seekor kambing atau hewan ternak lainnya dari tengah-tengah gerombolan manusia, membawa bangkai itu berkeliling stadion sambil menunggang kuda dengan kecepatan tinggi, dan menjatuhkannya dalam lingkaran nilai, sementara tim lawannya yang beranggotakan <i>chapandaz</i> lain mengejarnya dan melakukan apa pun sebisa mereka-menendang, mencakar, menyabet, atau memukul-untuk merebut bangkai itu darinya. (38)			√			√							√					√		√		
15/MC/PF/A/U A/UR	High on hashish and <i>mast</i> on French wine, they struck and killed a Hazara husband and wife on the road to Paghman. (21)	Mabuk oleh campuran ganja, <i>mast</i> dan anggur Prancis, mereka menabrak dan menewaskan sepasang suami istri Hazara di jalan menuju Paghman. (42)		√				√								√					√			√

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A L I	A L I	A 1	L A 1	U A	R	L R	U R		
16/MC/LO/A/A 1/R	High on hashish and <i>mast</i> on French wine , they struck and killed a Hazara husband and wife on the road to Paghman. (21)	Mabuk oleh campuran ganja, <i>mast</i> dan anggur Prancis , mereka menabrak dan menewaskan sepasang suami istri Hazara di jalan menuju Paghman. (42)		√								√			√			√			√					
17/SC/PF/A/U A/LR	We chased <i>the Kochi</i> , the nomads who passed through Kabul on their way to the moutains of the north. (22)	Kami mengejar <i>Kochi</i> , para pengembara yang berjalan melalui Kabul menuju pegunungan di daerah utara. (44)			√			√							√					√		√				
18/OC/AI/A/L A1/LR	It appeared that on the same night I had learned about one of writing’s objectives, irony, I would also be introduced to one of its pitfalls: the Plot Hole . (30)	Sepertinya, dalam semalam, aku telah belajar tentang salah satu gaya penulisan, ironi, dan aku pun diperkenalkan pada salah satu kendala gaya penulisan ini: <i>Plot Hole</i> , lubang pada alur cerita. (55)				√			√						√			√				√				

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			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A	L A	I	A 1	L A 1	U A	R	L R
19/OC/LO/A/A 1/R	The end, <i>official</i> end, would come first in April 1978 with the communist coup d’etat , and then in December when Russian tanks would roll into the very same streets where Hassan and I played bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting. (32)	Akhir yang <i>sebenarnya</i> terjadi pada April 1978 saat kaum komunis melakukan kudeta , lalu pada Desember 1979, saat tank-tank Rusia berjalan melewati jalanan kota tempat aku dan Hassan biasa bermain, mengambil nyawa orang-orang Afghanistan yang kukenal dan memulai masa-masa pertumpahan darah yang terus berlangsung hingga sekarang. (57)				√						√			√			√			√			
20/MC/PF/A/U A/LR	And for the most part, event though a new leader lived in <i>Arg</i> – the royal palace in Kabul – life went as before. (38)	Dan hampir di semua daerah, meskipun pemimpin baru telah tinggal di <i>Arg</i> – istana negara di Kabul – hidup berjalan seperti biasa. (66)		√				√								√					√		√	
21/OC/LO/A/A 1/R	On <u>Eid</u> , the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families. (38)	Pada Hari Idul Fitri , perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka. (66)				√						√			√			√			√			

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22/OC/LO/A/A 1/R	On _Eid_, the three days of celebration after the holy month of Ramadan , Kabulis dressed in their best and newest clothes and visited their families. (38)	Pada Hari Idul Fitri, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan , penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka. (66)				√						√			√			√			√			
23/OC/PF/A/U A/LR	People hugged and kissed and greeted each other with “Eid Mubarak” Happy Eid. (38)	Orang-orang saling memeluk dan mencium, seraya mengucapkan “Eid Mubarak.” Selamat Hari Idul Fitri. (66)				√		√							√					√		√		
24/MC/PF/A/U A/UR	And then, of course, we had to make our own string, or tar . (44)	Lalu, tentu saja, kami harus membuat tar sendiri. (75)		√				√							√					√			√	
25/SC/PF/A/U A/LR	Saifo was a nearly blind old man who was a moochi by profession – a shoe repairman. (44)	Saifo adalah seorang pria tua hampir buta yang berprofesi sebagai mocchi – tukang sepatu. (76)			√			√							√					√		√		

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26/MC/PA/A/L A1/LR	I envisioned us taking a Friday drive in Baba’s car to Paghman, stopping on the way at Ghargha Lake for some fried trout and potatoes. (49)	Aku membayangkan kami berjalan-jalan pada hari Jumat, mengendarai mobil Baba menuju Paghman, dan dalam perjalanan singgah di Danau Gargha untuk menyantap ikan trout goreng dan kentang. (84)		√				√		√						√				√			√			
27/MC/PF/A/U A/UR	Hassan and I sat under the kursi and played panjpar was wind-rattled tree branches tapped on the window. (50)	Aku dan Hassan duduk di bawah kursi dan bermain panjpar , semacam cabang-cabang pohon yang diterpa angin mengetuk-ngetuk jendela. (84)		√				√								√					√			√		
28/SC/PF/A/U A/UR	Hassan and I sat under the kursi and played panjpar was wind-rattled tree branches tapped on the window. (50)	Aku dan Hassan duduk di bawah kursi dan bermain panjpar , semacam cabang-cabang pohon yang diterpa angin mengetuk-ngetuk jendela. (84)			√			√								√					√			√		
29/MC/PF/A/U A/UR	The smell of steamed mantu and fried pakora drifted from rooftops and open doors. (57)	Aroma mantu asap dan pakora goreng menembus atap-atap rumah dan pintu-pintu yang terbuka. (95)		√				√								√					√			√		
30/MC/PF/A/U A/UR	The smell of steamed mantu and fried pakora drifted from rooftops and open doors. (57)	Aroma mantu asap dan pakora goreng menembus atap-atap rumah dan pintu-pintu yang terbuka. (95)		√				√								√					√			√		

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31/MC/LO/A/A 1/R	His glance lingered admiringly on my leather coat and my jeans – <i>cowboy pants</i> , we used to call them. (61)	Tatapannya menunjukkan kekaguman pada mantel kulit dan celana jinsku – celana koboi , kami biasa menyebutnya. (100)		√								√			√			√			√				
32/OC/LO/A/A 1/R	TOMORROW IS THE TENTH DAY of Dhul-Hijjah, the last month of the Muslim calendar, and the first of three days of Eid AlAdha , or Eid-e-Qorban, as Afghans call it--a day to celebrate how the prophet Ibrahim almost sacrificed his own son for God. (67)	Besok adalah hari ke-10 bulan Dzulhijjah bulan terakhir pada penanggalan Muslim, dan hari pertama dari tiga hari perayaan Idul Adha , atau Eid-e-Qorban, begitulah penduduk Afghanistan menyebutnya—satu hari untuk merayakan peristiwa Nabi Ibrahim yang nyaris mengorbankan anaknya untuk Tuhan. (109)				√						√			√			√			√				
33/OC/PF/A/U A/LR	TOMORROW IS THE TENTH DAY of Dhul-Hijjah, the last month of the Muslim calendar, and the first of three days of Eid AlAdha, or Eid-e-Qorban , as Afghans call it--a day to celebrate how the prophet Ibrahim almost sacrificed his own son for God. (67)	Besok adalah hari ke-10 bulan Dzulhijjah bulan terakhir pada penanggalan Muslim, dan hari pertama dari tiga hari perayaan Idul Adha, atau Eid-e-Qorban , begitulah penduduk Afghanistan menyebutnya—satu hari untuk merayakan peristiwa Nabi Ibrahim yang nyaris mengorbankan anaknya untuk Tuhan. (109)				√		√							√					√		√			

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34/EC/PF/A/LA 1/LR	I met him by a leafless birch tree on the edge of the ravine. (68)	Aku berhadapan dengannya di bawah pohon birch tak berdaun di pinggir ngarai. (111)	√					√								√				√			√			
35/EC/PF/A/LA 1/LR	KAKA HOMAYOUN’S WHITE, two story house in Jalalabad had a balcony overlooking a large, walled garden with apple and persimmon trees . (74)	Rumah Kaka Homayoun di Jalalabad bercat putih dan bertingkat dua, dengan balkon menghadap ke kebun luas bertembok tinggi, yang ditanami pohon-pohon apel dan <i>persimmon</i> . (119)	√					√								√				√			√			
36/MC/PF/A/U A/UR	He smelled of cologne and his blond hair was neatlycombed back. (84)	Aroma <i>cologne</i> menyeruak dari tubuhnya dan rambut pirangnya disisir rapi ke belakang. (135)		√				√								√					√			√		
37/OC/PF/A/U A/UR	She was as beautiful as a pari , light brown hair, big hazel eyes...she had this laugh...I can still hear it sometimes.” (86)	Gadis itu secantik <i>pari</i> , rambutnya cokelat terang, mata lebarnya yang berwarna cokelat kehijauan selalu berbinar...dan tawanya...hingga saat ini, terkadang aku masih mendengarnya.” (137)				√		√								√					√			√		
38/GH/LO/A/A 1/R	“The rest of them – “he used to wave his hand and make a <i>phht</i> sounds “ – they’re like gossiping old women.”(109)	“Sisanya – “Baba akan melambaikan tangannya dan mengeluarkan bunyi <i>phht</i> , “ – mereka sama saja dengan nenek-nenek yang hobi bergosip .” (173)					√							√		√			√			√				

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39/OC/PF/A/U A/LR	The bit about Israel used to draw the ire of Afghans in Fremont who accused him of being pro-Jewish and, de- facto , anti-Islam. (109)	Pendapat Baba tentang Israel pernah memancing kemarahan warga Afghanistan di Fremont, yang menuduhnya sebagai seorang pro-Yahudi dan, secara <i>de-facto</i> , berarti anti-Islam. (173)				√		√								√					√		√			
40/MC/PF/A/U A/UR	Baba would meet them for tea and <i>rowt</i> cake at the park, drive them crazy with his politics. (109)	Baba akan menemui mereka sambil menikmati teh dan kue <i>rowt</i> di taman, dan membuat mereka gila dengan membicarakan keyakinan politiknya. (173)		√				√								√					√			√		
41/SC/LO/A/A 1/R	In 1980, when we were still in Kabul, the U.S. announced it would be boycotting the Olympic Games in Moscow. (110)	Pada 1980, saat kami masih tinggal di Kabul, AS mengumumkan bahwa mereka akan memboikot Olimpiade Moskow. (174)			√								√			√			√			√				
42/OC/AI/A/U A/LR	For two years, I tried to get Baba to enroll in ESL classes to improve his broken English. (110)	Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas ESL-English as Second Language -untuk memperbaiki bahasa Inggrisnya yang patah-patah. (175)				√			√							√					√		√			

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43/MC/PA/A/L A1/LR	One Sunday in the spring of 1983, I walked into a small bookstore that sold used paperbacks , next to the Indian movie theater just west of where Amtrak crossed Fremont Boulevard. (110)	Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual buku-buku paperback bekas, yang terletak di dekat gedung bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard. (175)		√				√		√						√				√			√	
44/OC/PF/A/U A/UR	We'd spent six months in Peshawar waiting for the INS to issue our visas. (113)	Kami menghabiskan waktu selama enam bulan di Pshawar, menunggu INS mengeluarkan visa kami. (179)				√		√								√					√			√
45/GH/PF/A/U A/UR	He disappeared and reappeared behind the people moving between us; squealing blue-clad girls hungging, crying, boys high-fiving their fathers, each other. (114)	Baba menghilang dan muncul kembali di antara kerumunan manusia yang bergerak di antara kami: para siswi yang berbusana biru yang saking memekik, memeluk, dan menangis, para siswa yang saling ber- highfive pada kawan-kawan dan ayah mereka. (181)					√	√									√				√			√

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46/MC/PF/A/U A/UR	By then he had bought the old man a scotch and treated a foursome of pool players to a pitcher of Budweiser. (115)	Saat itu dia telah membelikan segelas scotch untuk Pak Tua itu dan satu pitcher Budweiser pada empat pria yang sedang bermain biliar. (183)		√				√								√					√			√		
47/MC/PF/A/U A/UR	He pointed to the jukebox . (115)	Baba melonggarkan dasinya dan memberikan segenggam koin 25 sen pada si Pak Tua dan menunjuk ke arah jukebox . (183)		√				√								√					√			√		
48/OC/PF/A/U A/UR	If you marry, how will you support your khanum ?” (117)	Kalau kau menikah, bagaimana kau akan menghidupi khanum -mu?”				√		√								√					√			√		
49/OC/PF/A/U A/LR	In Afghanistan, yelda is the first night of the month of Jadi , the night of winter, and the longest night of the year. (125)	Di Afghanistan, yelda adalah malam pertama dalam bulan Jadi , malam pertama musim dingin, dan malam terpanjang dalam setahun. (197)				√		√								√					√		√			
50/OC/PF/A/U A/LR	In Afghanistan, yelda is the first night of the month of Jadi , the night of winter, and the longest night of the year. (125)	Di Afghanistan, yelda adalah malam pertama dalam bulan Jadi , malam pertama musim dingin, dan malam terpanjang dalam setahun. (197)				√		√								√					√		√			

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51/OC/PF/A/U A/UR	"I am not an <i>ahmaq</i> , so don't play stupid with me". (162)	"Aku bukan seorang <i>ahmaq</i> , jadi jangan coba-coba membodohiku." (199)				√		√									√				√			√		
52/OC/PF/A/U A/UR	"I'm sorry to be <i>mozahem</i> , I didn't mean to disturb you." (127)	"Maaf kalau kamu menganggap saya seorang <i>mozahem</i> , saya tidak bermaksud mengganggu." (200)				√		√									√				√			√		
53/OC/PF/A/U A/LR	Me a <i>mojarad</i> , a single young man, and she an unwed young woman. (128)	Aku adalah seorang <i>mojarad</i> , seorang pria muda yang masih lajang, dan dia wanita muda yang belum menikah. (201)				√		√									√				√		√			
54/OC/PF/A/U A/LR	She started calling me <i>Moalem</i> Soraya, Teacher Soraya." (132)	Dia mulai memanggilku dengan sebutan <i>Moalem</i> Soraya, Guru Soraya. (208)				√		√									√				√		√			
55/OC/PF/A/U A/LR	By Halloween of that year, Baba was getting so tired by mid-Saturday afternoon that he'd wait behind the wheel while I go out and bergained for junk. (138)	Saat semua orang merayakan Halloween tahun itu, Baba merasa kelelahan pada tengah-hari Sabtu sehingga dia memutuskan untuk menunggu di balik kemudi saat aku keluar dan menawar berbagai rongsokan. (217)				√		√									√				√		√			

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56/OC/PF/A/U A/LR	By Thanksgiving , he wore out before noon. (138)	Saat semua orang merayakan Thanksgiving , Baba tertidur sebelum hari beranjak siang. (217)				√		√								√					√		√			
57/MC/LO/A/A 1/R	The Taheris lived in a flat , one-story house in one of residential areas in Fremont known for housing a large number of Afghans. (142)	Keluarga Taheri tinggal di sebuah flat , rumah berlantai satu yang terletak di salah satu area pemukiman yang banyak ditinggali warga Afghan di Fremont. (233)		√										√		√			√			√				
58/OC/PF/A/U A/UR	It did bother me a bit, but I had pondered this quite a lot in the weeks before I asked Baba to go <i>khastegari</i> . (144)	Ini sedikit menggangguku, namun aku telah mempertimbangkan kemungkinan ini masak-masak sejak seminggu sebelum aku meminta Baba untuk pergi melakukan <i>khastegari</i> . (226)				√		√								√					√			√		
59/OC/PF/A/U A/LR	When we arrived at the Taheri's home the next evening-for <i>lafz</i> , the ceremony of “giving word”-I had to park the Ford across the street. (145)	Malam saat kami tiba di kediaman keluarga Taheri-untuk menjalankan <i>lafz</i> , upacara “pemberian ucapan”-aku harus memarkir Ford-ku di sebrang jalan”. (227)				√		√								√					√		√			

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60/OC/PF/A/U A/LR	ACCORDING TO TRADITION, Soraya’s family would have thrown the engagement party, <i>the Shirini-khori</i> -or “Eating of the Sweets” ceremony. (147)	Menurut tradisi, keluarga Soraya seharusnya menggelar pesta pertunangan, yang dinamakan <i>Shirini-khori</i> -atau upacara “Santapan Manis”. (231)				√		√								√					√		√			
61/OC/PF/A/U A/LR	Baba spends \$35,000, narly the balance of his life savings, on the <i>awroussi</i> , the wedding ceremony. (148)	Baba menghabiskan \$35.000, hampir seluruh tabungannya, untuk membiayai <i>awroussi</i> , upacara pernikahan. (231)				√		√								√					√		√			
62/OC/PF/A/U A/LR	He bought my tuxedo, and my traditional green suit for <i>the nika</i> -the swearing ceremony. (148)	Dia pun membelikan tuxedo untukku, dan juga busana tradisional berwarna hijau yang dikenakan pada saat <i>nika</i> -upacara pengikatan janji setia. (231)				√		√								√					√		√			
63/MC/PF/A/U A/UR	I picture colorful platters of <i>chopan</i> kebob, <i>sholeh-goshti</i> , and wild-orange rice. (149)	Aku masih bisa membayangkan nampan-nampan berisi kebab <i>chopan</i> , <i>sholeh-goshti</i> , dan nasi oranye-cerah. (233)		√				√								√					√			√		
64/MC/PF/A/U A/LR	Soraya made sabzi challow --white rice with spinach and lamb. (151)	Soraya menyiapkan <i>sabzi challow</i> -nasi putih dengan daging domba dan bayam. (236)		√				√								√					√		√			

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65/SC/PF/A/U A/UR	Khala Jamila played the lotto once a week and watched Jhonny Carson every night. (155)	Khala Jamila bermain lotto setiap minggu dan menonton Johnny Carson setiap malam. (241)			✓			✓								✓					✓			✓		
66/OC/LO/A/A 1/R	“Please, no nazr , Khala jan,” I said, kissing her face. (159)	“Ayolah, tidak usah bernazar , Khala jan,”aku menciumnya. (248)				✓						✓				✓			✓			✓				
67/OC/AI/A/L A1/LR	The next few months were a blur of tests on Soraya: Basal body temperatures, blood tests for every conceivable hormone, urine tests, something called a “ Cervical Mucus Test ,” ultrasounds, more blood tests, and more urine tests. (162)	Berbagai macam rangkaian tes yang begitu melelahkan dijalani Soraya selama beberapa bulan selanjutnya: Suhu basal tubuh, tes-tes darah untuk setiap hormon yang tidak pernah terpikirkan sebelumnya, sesuatu yang dinamakan Cervical Mucus Test – Tes Selaput Lendir Saluran Rahim , <i>ultrasound</i> , lebih banyak lagi rangkain tes darah dan tes urin. (252)				✓			✓							✓			✓				✓			

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A A	L A	I	A 1	L A 1	U A	R	L R	U R	
68/OC/PF/A/U A/UR	The next few months were a blur of tests on Soraya: Basal body temperatures, blood tests for every conceivable hormone, urine tests, something called a “Cervical Mucus Test,” ultrasounds , more blood tests, and more urine tests. (162)	Berbagai macam rangkaian tes yang begitu melelahkan dijalani Soraya selama beberapa bulan selanjutnya: Suhu basal tubuh, tes-tes darah untuk setiap hormon yang tidak pernah terpikirkan sebelumnya, sesuatu yang dinamakan <i>Cervical Mucus Test</i> – Tes Selaput Lendir Saluran Rahim, ultrasound , lebih banyak lagi rangkain tes darah dan tes urin. (252)				√		√								√					√			√		
69/OC/GL/LA/ A1/R	We received a polite letter from our HMO , wishing us the best of luck, regretting they couldn’t cover the cost. (162)	Kami menerima surat resmi dari perusahaan asuransi kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan. (253)				√						√					√		√			√				

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
																		Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A L I	A I	L A	I	A 1	L A 1	U A	R	L R	U R
70/EC/PA/A/L A1/LR	It was the general who had given our cocker spaniel his name, Farsi for “Plato,” because, he said, if you looked hard enough and long enough into the dog’s filmy black eyes, you’d swear he was thinking wise thoughts.(166)	Sang Jenderal-lah yang menamai anjing cocker spaniel kami itu. (258)	√					√		√							√				√			√		
71/MC/PF/A/U A/UR	Suddenly this young bearded fellow who was patrolling the aisles, eighteen years old at most by the look of him, he walked up to me and struck me on the forehead with the butt of his Kalashnikov . (173)	Tiba-tiba, anak muda berjanggut yang berpatroli di sela-sela barisan kursi – dari penampilannya, sepertinya dia baru berumur 18 tahun – berjalan mendekatiku dan menghantamkan popor Kalashnikov -nya ke keningku. (269)		√				√									√					√			√	
72/OC/AI/A/L A1/LR	Rahim Khan told me how, when the Northern Alliance took over Kabul between 1992 and 1996, different factions claimed different part of Kabul. (174)	Rahim Khan menceritakan padaku situasi saat Northern Alliance-Sekutu Utara -menduduki Kabul antara tahun 1992 hingga 1996. (269)				√				√							√				√			√		

Code	ST	TT	Types of CSIs					Techniques										Translation Quality Assessment								
								Foreignisation					Domestication					Accuracy			Acceptability			Readability		
			E C	M C	S C	O C	G H	P F	P C	A I	A O	O M	G L	L O	T R	C R	A A	L A	I	A 1	L A 1	U A	R	L R	U R	
73/MC/PF/A/U A/LR	“Remember the street that went from your house to the <i>Qishla</i> , the military barracks next to Istiqlal School?” (174)	“Ingat jalan dari rumahmu menuju <i>Qishla</i> , barak militer di dekat Sekolah Istiqlal?” (270)		√				√								√					√		√			
74/MC/PF/A/U A/UR	There was a <i>tandoor</i> in the corner in the shadow of an acacia tree and I saw a man squatting beside it. (180)	Sebuah <i>tandoor</i> diletakkan di sudut halaman, dalam bayangan pohon akasia, dan aku melihat seorang pria berjongkok di dekatnya. (277)		√				√								√					√			√		
75/MC/PF/A/U A/UR	Farzana made us <i>shorwa</i> with beans, turnips, and potatoes. (181)	Farzana menghidangkan <i>shorwa</i> yang disajikan dengan kacang, lobak, dan kentang untuk kami. (279)		√				√								√					√			√		
76/MC/PF/A/U A/UR	It was that same year, in the middle of the summer, that a woman covered in a sky blue <i>burqa</i> knocked on the front gates one morning. (183)	Pada suatu pagi dipertengahan musim panas tahun yang sama, seorang wanita dengan tubuh terbungkus <i>burqa</i> biru langit mengetuk gerbang. (283)		√				√								√					√			√		
77/MC/PF/A/U A/UR	She burned <i>isfand</i> for him on a skillet to cast out <i>nazar</i> , the evil eye. (185)	Dia memanggang <i>Isfand</i> dengan wajan untuk menolak bala. (286)		√				√								√					√			√		

CSIs:	Techniques:	Accuracy:	Acceptability:	Readability:
EC : 6	PF : 55	GL : 1	A : 76	A1 : 15
MC : 26	PC : 0	LO : 14	LA : 1	LA1 : 12
SC : 8	AI : 4	TR : 0	I : 0	UA : 50
OC : 35	AO : 0	CR : 0		R : 15
GH : 2	OM : 0	MT : 3		LR : 40
				UR : 22

B. APPENDIX 2: The Tabulation of the Accuracy, Acceptability, and Readability of the CSIs Translation

No	Source Text	Target Text	Accuracy			Acceptability			Readability		
			I1	I2	I3	I1	I2	I3	R1	R2	R3
1	I sat on a park bench near a willow tree . (2)	Aku duduk di bangku taman di dekat pohon willow , mwmikirkan ucapan Rahim Khan sebelum dia memutuskan sambungan telepon, ucapan yang ditambahkan, seolah sebelumnya terlupakan. (14)	3	3	3	2	2	3	2	2	2
2	When we were children, Hassan and I used to climb the poplar trees in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror. (3)	Saat kami masih kanak-kanak, aku dan Hasan suka memanjat pohon-pohon poplar yang tumbuh di jalan masuk rumah ayahku dan mengusik tetangga kami dengan memantul-mantulkan cahaya matahari ke rumah mereka menggunakan pecahan cermin. (15)	3	3	3	2	2	3	2	2	2
3	On the south end of the garden, in the shadows of a loquat tree , was the servant's home, a modest little mud hut where Hassan lived with his father. (5)	Di bagian selatan kebun itu, di bawah bayangan pohon loquat , berdirilah tempat tinggal pelayan, pondok kecil sederhana berdinding tanah liat, tempat Hassan dan Ayahnya tinggal. (18)	3	3	3	2	2	3	2	2	2
4	I remember one day, when I was eight, Ali was taking me to the bazaar to buy some _naan_ . (7)	Aku inhgat saat aku berumur delapan tahun, Ali mengantarku untuk membeli naan . (22)	3	3	3	2	2	3	1	1	1
5	If the story had been about anyone else, it would have been dismissed as laaf , that Afghan tendency to exaggerate – sadly, almost a nation affliction; if someone bragged that his son was a doctor, chances were the kid had once passed a biology test in High School. (11)	Kalau saja tentang orang lain, cerita itu pasti sudah dianggap laaf , kecenderungan orang Afghan untuk membesar-besarkan cerita – yang sayangnya, sudah menjadi kebiasaan penduduk negeri ini. (27)	3	3	3	1	2	3	1	2	3
6	We sat at a picnic table on the banks of the lake, just Baba and me, eating boiled eggs with _kofta_ sandwiches--meatballs and pickles wrapped in _naan_ . (12)	Kami duduk di meja piknik di tepi danau, hanya aku dan Baba, menyantap telur rebus dengan roti berlapis kofta -bola-bola daging dan acar yang dibungkus dalam lembaran naan . (29)	3	3	3	2	2	2	1	2	2

7	He lectured us about the virtues of <i>zakat</i> and the duty of <i>hadj</i> ; he taught us the intricacies of performing the five daily <i>namaz</i> prayers, and made us memorize verses from the Koran-and though he never translated the words for us, he did stress, sometimes with the help of a stripped willow branch, that we had pronounce the Arabic words correctly so God would hear us better. (14)	Dia mengajarkan pada kami manfaat berzakat dan kewajiban menunaikan ibadah haji; dia mengajarkan pada kami keutamaan menjalankan sholat lima waktu, dan menyuruh kami menghafalkan ayat-ayat Al-Quran-meskipun dia tak pernah menerjemahkannya untuk kami, dia menekankan, kadang-kadang dengan bantuan ranting pohon <i>willow</i> yang sudah dihakuskan, bahwa kami harus membaca ayat-ayat berbahasa Arab itu dengan benar supaya Tuhan mendengar kami lebih jelas. (32)	3	3	3	3	3	3	3	3
8	He lectured us about the virtues of <i>zakat</i> and the duty of <i>hadj</i> ; he taught us the intricacies of performing the five daily <i>namaz</i> prayers, and made us memorize verses from the Koran-and though he never translated the words for us, he did stress, sometimes with the help of a stripped willow branch, that we had pronounce the Arabic words correctly so God would hear us better. (14)	Dia mengajarkan pada kami manfaat berzakat dan kewajiban menunaikan ibadah haji ; dia mengajarkan pada kami keutamaan menjalankan sholat lima waktu, dan menyuruh kami menghafalkan ayat-ayat Al-Quran-meskipun dia tak pernah menerjemahkannya untuk kami, dia menekankan, kadang-kadang dengan bantuan ranting pohon <i>willow</i> yang sudah dihakuskan, bahwa kami harus membaca ayat-ayat berbahasa Arab itu dengan benar supaya Tuhan mendengar kami lebih jelas. (32)	3	3	3	3	3	3	3	3
9	He lectured us about the virtues of <i>zakat</i> and the duty of <i>hadj</i> ; he taught us the intricacies of performing the five daily namaz prayers , and made us memorize verses from the Koran-and though he never translated the words for us, he did stress, sometimes with the help of a stripped willow branch, that we had pronounce the Arabic words correctly so God would hear us better. (14)	Dia mengajarkan pada kami manfaat berzakat dan kewajiban menunaikan ibadah haji; dia mengajarkan pada kami keutamaan menjalankan sholat lima waktu , dan menyuruh kami menghafalkan ayat-ayat Al-Quran-meskipun dia tak pernah menerjemahkannya untuk kami, dia menekankan, kadang-kadang dengan bantuan ranting pohon <i>willow</i> yang sudah dihakuskan, bahwa kami harus membaca ayat-ayat berbahasa Arab itu dengan benar supaya Tuhan mendengar kami lebih jelas. (32)	3	3	3	3	3	3	3	3
10	He told us one day that Islam considered drinking a terrible sin; those who drank would answer for their sin on the day of Qiyamat , Judgement Day. (14)	Suatu hari dia memberi tahu kami bahwa dalam Islam, meminum minuman keras termasuk dalam dosa besar; para peminum akan menebus dosa mereka saat hari Kiamat , Hari Pembalasan. (32)	3	3	3	3	3	3	3	3

11	People bought their scotch as “medicine” in brown paper bags from selected “pharmacies”. (14)	Mereka membeli scotch yang terbungkus dalam kantong kertas berwarna coklat di “toko obat” tertentu yang menjual “obat” khusus. (32)	3	3	3	2	3	3	1	3	1
12	IN SCHOOL, we used to play a game called Sherjangi , or “Battle of the Poems.” (17)	Di sekolah, kami biasa bermain Sherngaji , atau “Adu Puisi”. (36)	2	3	2	2	3	3	2	3	3
13	I remember one time Baba took me to the yearly Buzkashi tournament that took place on the first day of spring, New Year’s Day. (18)	Aku ingat, suatu ketika Baba mengajakku menonton turnamen tahunan Buzkashi yang diadakan pada hari pertama musim semi, yang bertepatan dengan Hari Tahun Baru. (38)	3	3	3	2	2	3	2	2	3
14	A chapandaz , a highly skilled horseman usually patronized by rich aficionados, has to snatch a goat or cattle carcass from the midst of a melee, carry the carcass with him around the stadium at full gallop, and drop it in a scoring circle while a team of other chapandaz chases him and does everything in its power –kick, claw, whip, punch– to snatch the carcass from him. (18)	Seorang chapandaz , penunggang kuda yang sangat ahli, yang biasanya disponsori oleh pecinta olahraga kaya, harus memisahkan bangkai seekor kambing atau hewan ternak lainnya dari tengah-tengah gerombolan manusia, membawa bangkai itu berkeliling stadion sambil menunggang kuda dengan kecepatan tinggi, dan menjatuhkannya dalam lingkaran nilai, sementara tim lawannya yang beranggotakan chapandaz lain mengejarnya dan melakukan apa pun sebisa mereka–menendang, mencakar, menyabet, atau memukul–untuk merebut bangkai itu darinya. (38)	3	3	3	3	3	3	2	3	3
15	High on hashish and mast on French wine, they struck and killed a Hazara husband and wife on the road to Paghman. (21)	Mabuk oleh campuran ganja, mast dan anggur Prancis, mereka menabrak dan menewaskan sepasang suami istri Hazara di jalan menuju Paghman. (42)	3	3	3	2	2	3	1	2	1
16	High on hashish and mast on French wine , they struck and killed a Hazara husband and wife on the road to Paghman. (21)	Mabuk oleh campuran ganja, mast dan anggur Prancis , mereka menabrak dan menewaskan sepasang suami istri Hazara di jalan menuju Paghman. (42)	3	3	3	3	3	3	3	3	3
17	We chased the Kochi , the nomads who passed through Kabul on their way to the mountains of the north. (22)	Kami mengejar Kochi , para pengembara yang berjalan melalui Kabul menuju pegunungan di daerah utara. (44)	3	3	3	2	3	3	2	3	3

18	It appeared that on the same night I had learned about one of writing's objectives, irony, I would also be introduced to one of its pitfalls: the Plot Hole . (30)	Sepertinya, dalam semalam, aku telah belajar tentang salah satu gaya penulisan, ironi, dan aku pun diperkenalkan pada salah satu kendala gaya penulisan ini: Plot Hole , lubang pada alur cerita . (55)	2	3	2	2	3	3	2	3	2
19	The end, <i>official</i> end, would come first in April 1978 with the communist coup d'état , and then in December when Russian tanks would roll into the very same streets where Hassan and I played bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting. (32)	Akhir yang <i>sebenarnya</i> terjadi pada April 1978 saat kaum komunis melakukan kudeta , lalu pada Desember 1979, saat tank-tank Rusia berjalan melewati jalanan kota tempat aku dan Hassan biasa bermain, mengambil nyawa orang-orang Afghanistan yang kukenal dan memulai masa-masa pertumpahan darah yang terus berlangsung hingga sekarang. (57)	3	3	3	3	3	3	3	3	3
20	And for the most part, event though a new leader lived in Arg – the royal palace in Kanul – life went as before. (38)	Dan hampir di semua daerah, meskipun pemimpin baru telah tinggal di Arg – istana negara di Kabul – hidup berjalan seperti biasa. (66)	2	3	3	2	3	3	2	3	3
21	On Eid , the three days of celebration after the holy month of Ramadan, Kabulis dressed in their best and newest clothes and visited their families. (38)	Pada Hari Idul Fitri , perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan, penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka. (66)	3	3	3	3	3	3	3	3	3
22	On Eid , the three days of celebration after the holy month of Ramadan , Kabulis dressed in their best and newest clothes and visited their families. (38)	Pada Hari Idul Fitri, perayaan yang berlangsung selama tiga hari setelah berakhirnya bulan suci Ramadhan , penduduk Kabul mengenakan pakaian terbaik dan saling mengunjungi kerabat mereka. (66)	3	3	3	3	3	3	3	3	3
23	People hugged and kissed and greeted each other with "Eid Mubarak." Happy Eid. (38)	Orang-orang saling memeluk dan mencium, seraya mengucapkan "Eid Mubarak." Selamat Hari Idul Fitri. (66)	3	3	3	2	3	3	2	3	3
24	And then, of course, we had to make our own string, or tar . (44)	Lalu, tentu saja, kami harus membuat tar sendiri. (75)	3	3	3	2	2	3	2	2	3
25	Saifo was a nearly blind old man who was a moochi by profession – a shoe repairman. (44)	Saifo adalah seorang pria tua hampir buta yang berprofesi sebagai mocchi – tukang sepatu. (76)	3	3	3	2	3	3	2	3	3

26	I envisioned us taking a Friday drive in Baba's car to Paghman, stopping on the way at Ghargha Lake for some fried trout and potatoes. (49)	Aku membayangkan kami berjalan-jalan pada hari Jumat, mengendarai mobil Baba menuju Paghman, dan dalam perjalanan singgah di Danau Gargha untuk menyantap ikan trout goreng dan kentang. (84)	3	3	3	2	2	3	2	2	2
27	Hassan and I sat under the <i>kursi</i> and played panjpar as wind-rattled tree branches tapped on the window. (50)	Aku dan Hassan duduk di bawah <i>kursi</i> dan bermain <i>panjpar</i> , semacam cabang-cabang pohon yang diterpa angin mengetuk-ngetuk jendela. (84)	3	3	3	3	3	3	3	3	3
28	Hassan and I sat under the <i>kursi</i> and played panjpar as wind-rattled tree branches tapped on the window. (50)	Aku dan Hassan duduk di bawah <i>kursi</i> dan bermain <i>panjpar</i> , semacam cabang-cabang pohon yang diterpa angin mengetuk-ngetuk jendela. (84)	2	3	3	2	3	3	2	3	3
29	The smell of steamed <i>mantu</i> and fried <i>pakora</i> drifted from rooftops and open doors. (57)	Aroma <i>mantu</i> asap dan <i>pakora</i> goreng menembus atap-atap rumah dan pintu-pintu yang terbuka. (95)	3	3	3	2	2	3	1	2	3
30	The smell of steamed <i>mantu</i> and fried <i>pakora</i> drifted from rooftops and open doors. (57)	Aroma <i>mantu</i> asap dan <i>pakora</i> goreng menembus atap-atap rumah dan pintu-pintu yang terbuka. (95)	3	3	3	2	2	3	1	2	3
31	His glance lingered admiringly on my leather coat and my jeans – <i>cowboy pants</i> , we used to call them. (61)	Tatapannya menunjukkan kekaguman pada mantel kulit dan celana jinsku – celana koboi , kami biasa menyebutnya. (100)	3	3	3	3	3	3	3	3	3
32	TOMORROW IS THE TENTH DAY of Dhul-Hijjah, the last month of the Muslim calendar, and the first of three days of Eid AlAdha , or Eid-e-Qorban, as Afghans call it--a day to celebrate how the prophet Ibrahim almost sacrificed his own son for God. (67)	Besok adalah hari ke-10 bulan Dzulhijjah bulan terakhir pada penanggalan Muslim, dan hari pertama dari tiga hari perayaan Idul Adha , atau Eid-e-Qorban, begitulah penduduk Afghanistan menyebutnya—satu hari untuk merayakan peristiwa Nabi Ibrahim yang nyaris mengorbankan anaknya untuk Tuhan. (109)	3	3	3	3	3	3	3	3	3
33	TOMORROW IS THE TENTH DAY of Dhul-Hijjah, the last month of the Muslim calendar, and the first of three days of Eid AlAdha, or Eid-e-Qorban , as Afghans call it--a day to celebrate how the prophet Ibrahim almost sacrificed his own son for God. (67)	Besok adalah hari ke-10 bulan Dzulhijjah bulan terakhir pada penanggalan Muslim, dan hari pertama dari tiga hari perayaan Idul Adha, atau Eid-e-Qorban , begitulah penduduk Afghanistan menyebutnya--satu hari untuk merayakan peristiwa Nabi Ibrahim yang nyaris mengorbankan anaknya untuk Tuhan. (109)	3	3	3	2	2	3	2	2	3
34	I met him by a leafless birch tree on the edge of the ravine. (68)	Aku berhadapan dengannya di bawah pohon <i>birch</i> tak berdaun di pinggir ngarai. (111)	3	3	3	2	2	3	1	2	2

35	KAKA HOMAYOUN'S WHITE, two story house in Jalalabad had a balcony overlooking a large, walled garden with apple and persimmon tress. (74)	Rumah Kaka Homayoun di Jalalabad bercat putih dan bertingkat dua, dengan balkon menghadap ke kebun luas bertembok tinggi, yang ditanami pohon-pohon apel dan persimmon . (119)	3	3	3	2	2	3	1	2	2
36	He smelled of cologne and his blond hair was neatlycombed back. (84)	Aroma cologne menyeruak dari tubuhnya dan rambut pirangnya disisir rapi ke belakang. (135)	3	3	3	2	2	3	2	2	2
37	She was as beautiful as a pari , light brown hair, big hazel eyes...she had this laugh...I can still hear it sometimes.” (86)	Gadis itu secantik pari , rambutnya cokelat terang, mata lebarinya yang berwarna cokelat kehijauan selalu berbinar...dan tawanya...hingga saat ini, terkadang aku masih mendengarnya.” (137)	3	3	3	2	2	3	1	2	3
38	“The rest of them – “he used to wave his hand and make a <i>phht</i> sounds “ – they’re like gossiping old women.”(109)	“Sisanya – “Baba akan melambaikan tangannya dan mengeluarkan bunyi <i>phht</i> , “ – mereka sama saja dengan nenek-nenek yang hobi bergosip .” (173)	3	3	3	3	2	3	3	2	3
39	The bit about Israel used to draw the ire of Afghans in Fremont who accused him of being pro-Jewish and, de- facto , anti-Islam. (109)	Pendapat Baba tentang Israel pernah memancing kemarahan warga Afghanistan di Fremont, yang menuduhnya sebagai seorang pro-Yahudi dan, secara de-facto , berarti anti-Islam. (173)	3	3	3	3	3	3	3	3	3
40	Baba would meet them for tea and rowt cake at the park, drive them crazy with his politics. (109)	Baba akan menemui mereka sambil menikmati teh dan kue rowt di taman, dan membuat mereka gila dengan membicarakan keyakinan politiknya. (173)	3	3	3	2	2	3	1	2	3
41	In 1980, when we were still in Kabul, the U.S. announced it would be boycotting the Olympic Games in Moscow. (110)	Pada 1980, saat kami masih tinggal di Kabul, AS mengumumkan bahwa mereka akan memboikot Olimpiade Moskow. (174)	3	3	3	3	3	3	3	3	3
42	For two years, I tried to get Baba to enroll in ESL classes to improve his broken English. (110)	Selama dua tahun, aku terus mencoba membujuk Baba untuk mengikuti kelas-kelas ESL-English as Second Language -untuk memperbaiki bahasa Inggrisnya yang patah-patah. (175)	3	3	3	3	3	3	3	3	3
	One Sunday in the spring of 1983, I walked into a small bookstore that sold used paperbacks , next to the Indian movie theater just west of where	Pada suatu hari Minggu musim semi 1983, aku memasuki sebuah toko kecil yang menjual buku-buku paperback bekas, yang terletak di dekat gedung	3	3	3	2	2	2	2	2	2

43	Amtrak crossed Fremont Boulevard. (110)	bioskop India, di sebelah barat jalur kereta Amtrak yang melintasi Fremont Boulevard. (175)										
44	We'd spent six months in Peshawar waiting for the INS to issue our visas. (113)	Kami menghabiskan waktu selama enam bulan di Pshawar, menunggu INS mengeluarkan visa kami. (179)	3	3	3	3	2	3	3	2	3	
45	He disappeared and reappeared behind the people moving between us; squealing blue-clad girls hugging, crying, boys high-fiving their fathers, each other. (114)	Baba menghilang dan muncul kembali di antara kerumunan manusia yang bergerak di antara kami: para siswi yang berbusana biru yang saking memekik, memeluk, dan menangis, para siswa yang saling ber- highfive pada kawan-kawan dan ayah mereka. (181)	3	3	3	2	2	3	1	2	1	
46	By then he had bought the old man a scotch and treated a foursome of pool players to a pitcher of Budweiser. (115)	Saat itu dia telah membelikan segelas scotch untuk Pak Tua itu dan satu pitcher Budweiser pada empat pria yang sedang bermain biliar. (183)	3	3	3	2	2	3	1	2	3	
47	He pointed to the jukebox . (115)	Baba melonggarkan dasinya dan memberikan segenggam koin 25 sen pada si Pak Tua dan menunjuk ke arah jukebox . (183)	3	3	3	2	2	3	1	1	2	
48	If you marry, how will you support your khanum ?" (117)	Kalau kau menikah, bagaimana kau akan menghidupi khanum -mu?"	3	3	3	2	2	3	1	2	1	
49	In Afghanistan, yelda is the first night of the month of Jadi , the night of winter, and the longest night of the year. (125)	Di Afghanistan, yelda adalah malam pertama dalam bulan Jadi , malam pertama musim dingin, dan malam terpanjang dalam setahun. (197)	3	3	3	2	3	3	2	3	2	
50	In Afghanistan, yelda is the first night of the month of Jadi , the night of winter, and the longest night of the year. (125)	Di Afghanistan, yelda adalah malam pertama dalam bulan Jadi , malam pertama musim dingin, dan malam terpanjang dalam setahun. (197)	3	3	3	2	3	3	2	3	3	
51	"I am not an ahmaq , so don't play stupid with me". (162)	"Aku bukan seorang ahmaq , jadi jangan coba-coba membodohiku." (199)	3	3	3	2	2	3	1	2	2	
52	"I'm sorry to be mozahem , I didn't mean to disturb you." (127)	"Maaf kalau kamu menganggap saya seorang mozahem , saya tidak bermaksud mengganggumu." (200)	3	3	3	2	2	3	1	2	2	

53	Me a <i>mojarad</i> , a single young man, and she an unwed young woman. (128)	Aku adalah seorang <i>mojarad</i> , seorang pria muda yang masih lajang, dan dia wanita muda yang belum menikah. (201)	3	3	3	2	3	3	2	3	3
54	She started calling me <i>Moalem</i> Soraya, Teacher Soraya.” (132)	Dia mulai memanggilku dengan sebutan <i>Moalem</i> Soraya, Guru Soraya. (208)	3	3	3	2	2	3	2	2	3
55	By Halloween of that year, Baba was getting so tired by mid-Saturday afternoon that he’d wait behind the wheel while I go out and bergained for junk. (138)	Saat semua orang merayakan Halloween tahun itu, Baba merasa kelelahan pada tengah-hari Sabtu sehingga dia memutuskan untuk menunggu di balik kemudi saat aku keluar dan menawar berbagai rongsokan. (217)	3	3	3	3	2	3	3	2	3
56	By Thanksgiving , he wore out before noon. (138)	Saat semua orang merayakan Thanksgiving , Baba tertidur sebelum hari beranjak siang. (217)	3	3	3	3	2	3	2	2	3
57	The Taheris lived in a flat , one-story house in one of residential areas in Fremont known for housing a large number of Afghans. (142)	Keluarga Taheri tinggal di sebuah flat , rumah berlantai satu yang terletak di salah satu area pemukiman yang banyak ditinggali warga Afghan di Fremont. (233)	3	3	3	3	2	3	2	2	3
58	It did bother me a bit, but I had pondered this quite a lot in the weeks before I asked Baba to go <i>khastegari</i> . (144)	Ini sedikit menggangguku, namun aku telah mempertimbangkan kemungkinan ini masak-masak sejak seminggu sebelum aku meminta Baba untuk pergi melakukan <i>khastegari</i> . (226)	3	3	3	2	2	3	1	2	1
59	When we arrived at the Taheri’s home the next evening-for <i>lafz</i> , the ceremony of “giving word”-I had to park the Ford across the street. (145)	Malam saat kami tiba di kediaman keluarga Taheri-untuk menjalankan <i>lafz</i> , upacara “pemberian ucapan”-aku harus memarkir Ford-ku di sebrang jalan”. (227)	3	3	3	2	3	3	2	3	3
60	ACCORDING TO TRADITION, Soraya’s family would have thrown the engagement party, <i>the Shirini-khori</i> -or “Eating of the Sweets” ceremony. (147)	Menurut tradisi, keluarga Soraya seharusnya menggelar pesta pertunangan, yang dinamakan <i>Shirini-khori</i> -atau upacara “Santapan Manis”. (231)	3	3	3	2	3	3	2	3	3
61	Baba spends \$35,000, narly the balance of his life savings, on the <i>awroussi</i> , the wedding ceremony. (148)	Baba menghabiskan \$35.000, hampir seluruh tabungannya, untuk membiayai <i>awroussi</i> , upacara pernikahan. (231)	3	3	3	2	3	3	2	3	3

62	He bought my tuxedo, and my traditional green suit for <i>the nika</i> -the swearing ceremony. (148)	Dia pun membelikan tuxedo untukku, dan juga busana tradisional berwarna hijau yang kukenakan pada saat <i>nika</i> -upacara pengikatan janji setia. (231)	3	3	3	1	3	3	1	3	3
63	I picture colorful platters of <i>chopan</i> kebob, <i>sholeh-goshti</i> , and wild-orange rice. (149)	Aku masih bisa membayangkan nampan-nampan berisi kebab <i>chopan</i> , <i>sholeh-goshti</i> , dan nasi oranye-cerah. (233)	3	3	3	2	2	3	2	2	2
64	Soraya made sabzi challow --white rice with spinach and lamb. (151)	Soraya menyiapkan <i>sabzi challow</i> -nasi putih dengan daging domba dan bayam. (236)	3	3	3	2	3	3	2	3	3
65	Khala Jamila played the lotto once a week and watched Jhonny Carson every night. (155)	Khala Jamila bermain <i>lotto</i> setiap minggu dan menonton Johnny Carson setiap malam. (241)	3	3	3	2	2	3	2	2	2
66	"Please, no <i>nazr</i> , Khala jan," I said, kissing her face. (159)	"Ayolah, tidak usah bernazar , Khala jan,"aku menciumnya. (248)	3	3	3	3	3	3	3	3	3
67	The next few months were a blur of tests on Soraya: Basal body temperatures, blood tests for every conceivable hormone, urine tests, something called a " Cervical Mucus Test ," ultrasounds, more blood tests, and more urine tests. (162)	Berbagai macam rangkaian tes yang begitu melelahkan dijalani Soraya selama beberapa bulan selanjutnya: Suhu basal tubuh, tes-tes darah untuk setiap hormon yang tidak pernah terpikirkan sebelumnya, sesuatu yang dinamakan <i>Cervical Mucus Test – Tes Selaput Lendir Saluran Rahim</i> , <i>ultrasound</i> , lebih banyak lagi rangkain tes darah dan tes urin. (252)	2	3	3	2	3	3	2	3	3
68	The next few months were a blur of tests on Soraya: Basal body temperatures, blood tests for every conceivable hormone, urine tests, something called a "Cervical Mucus Test," ultrasounds , more blood tests, and more urine tests. (162)	Berbagai macam rangkaian tes yang begitu melelahkan dijalani Soraya selama beberapa bulan selanjutnya: Suhu basal tubuh, tes-tes darah untuk setiap hormon yang tidak pernah terpikirkan sebelumnya, sesuatu yang dinamakan <i>Cervical Mucus Test – Tes Selaput Lendir Saluran Rahim</i> , <i>ultrasound</i> , lebih banyak lagi rangkain tes darah dan tes urin. (252)	3	3	3	2	3	3	2	3	2
69	We received a polite letter from our HMO , wishing us the best of luck, regretting they couldn't cover the cost.(162)	Kami menerima surat resmi dari perusahaan asuransi kami, menyampaikan ucapan semoga beruntung dan penyesalan karena mereka tidak dapat menanggung biaya yang kami ajukan. (253)	2	3	2	2	3	3	2	3	3

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